The Universalist Leader

Boston and Chicago

Aug. 29, 1925

The Invisible Goodness

LET him who has a grievance against his fellow, descend into himself and seek out whether he never has been good in the presence of that fellow. . . . . Be good at the depths of you, and you will discover that those who surround you will be good even to the same depths. Nothing responds more infallibly to the secret cry of goodness than the secret cry of goodness that is near.

Maeterlinck
"The Treasure of the Humble."

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

UNION OF CONGREGATIONALISTS AND UNIVERSALISTS

THE Northern California Congregational Conference which held its annual session at Asilomar July 27 to August 3, unanimously passed a resolution expressing approval of union between Universalists and Congregationalists, instructed its delegates to the National Council meeting in Washington next October to voice its "hearty endorsement of this movement," and forwarded a petition to the National Council to appoint a special "Commission on Fellowship with the Universalist Churches."

The text of the resolution is as follows:

> "The Northern California Conference of Congregational Churches, having been informed that there is a practical interest in church union being mutually expressed among Universalists and Congregationalists, desires to declare its lively interest in this movement and its devout hope for an early and complete consummation of such union both in national organization and in local congregations. To this end be it
>
> "*Resolved*, that this Conference at its annual meeting held at Asilomar August 1, 1925, instructs its delegates to the National Council meeting in Washington in October, to voice our hearty endorsement of this movement, and further, that as a practical means we petition the National Council to appoint as promptly as possible a special Commission on Fellowship with the Universalist Churches."

The cordial, friendly note in the resolution, the equally friendly letters of transmittal and comment which we have received, and the fact that the action was taken unanimously, show that this is no perfunctory or complimentary matter. It indicates deep conviction on the part of these fellow Christians of the Pacific Coast.

This is the first official action of a responsible church organization upon a matter of deep and lasting importance to two useful bodies of Christians.

It is not, however, the first time that significant reference has been made to it by outstanding Congregationalists. At the meeting of the National Council of Congregational Churches at Springfield, Mass., in 1923, the Rev. Wm. E. Barton, Moderator, referred to "the mighty and righteous protest" of Universalists against the doctrine of endless hell. He described how the denomination came into existence "largely because the moral sense of large numbers of Christian people was shocked and horrified by what they believed to be an outrage upon the character of God." Then he asked this significant question: "Can there be any good reason why a denominational cleavage should continue which had its origin in the separate emphasis of particular aspects of truth which both sides now acknowledge?"

In a brilliant editorial in the *Congregationalist* recently, Dr. Wm. E. Gilroy, the editor, said this:

> Another line along which it ought to be possible to achieve greater progress toward unity is in our drawing closer to churches that in organization or spirit approximate to our own. Unitarian churches share our early history and our polity. Sooner or later we shall have to face the question whether it is possible or feasible to heal the historic division, and to establish in local communities and in the wider fellowship such united action as now exists, in certain quarters and on a limited scale. Our impression is that many Unitarians still wish to emphasize their aloofness, and their distinctive beliefs rather than the things that we have in common. But other Unitarians are of different mind. One of the most prominent of Unitarian laymen, for instance, not long ago consulted the editor of the *Congregationalist* regarding the most effective way of providing for a permanent work of evangelism in his own community, and another active Unitarian layman in a visit to our office deplored the lack of co-operation, and the failure of local churches to get together—a failure for which he placed much of the blame upon the churches of his own denomination.
>
> Among the Universalists, who also share our polity, are many who would welcome union with Congregationalists, and we can state with some confidence that outstanding leaders in that body believe that such union would be from their standpoint immediately practicable. The conservative-minded possibly preserve a measure of the historic prejudice that in Orthodox bodies has existed against Universalists, but it would be folly to assert that the Universalists to-day in religious views, temper, and outlook, differ in any radical way from large numbers who are now within the Congregational fellowship.
>
> Not necessarily at the other extreme, but at a different angle, we touch communions of Christians with whom we have a common bond in free spirit and evangelical purpose. There is, for instance, the Christian Church, very strong in many parts of the country. There are "reformed" churches, union churches, and free, evangelical groups of variety of name and organization. Is it possible to win a larger union in fellowship and service with these, without sacrificing upon their part or upon ours any essential element of Chris-

tian faith and love? We think that it is possible if Christian faith can be adequately interpreted and expressed in terms of Christian love.

We have no right to speak for Universalists, but we are sure that ninety-nine per cent of our people will be true to their traditions of liberalism and await with interest and sympathy any official action which Congregationalists may take at Washington. If a resolution is passed calling for the appointment of a joint commission to study this subject and make recommendations to the two bodies we are reasonably certain that our General Convention will take favorable action.

Of course, nothing can be done or will be done looking toward a union or federation until the matter is carefully studied.

We have many things in common with Congregationalists. Throughout our history we have been Congregationalists in church government. We could effect a union without any serious upheaval in our present organization, or sacrifice of useful machinery.

Congregationalists are liberals in religion. Like Universalists they have conservative and radical wings, but there are few Congregationalists who do not believe that "the mind of Christ," the daily practical application of the principles of Christ, is the basis of fellowship for a Christian church.

Congregationalists are a people efficient in the organization of church life. The American Board of Commissioners for Foreign Missions is an outstanding example of how freely these independent-minded people have come together in a great common enterprise for the spread of the kingdom. The colleges, hospitals, settlements, and preaching points of this Board stand high with all who are informed on missionary matters.

Because the Congregationalists of California make an overture, and because we respond in a friendly way, does not indicate that either of us wants an exclusive kind of new alignment of liberals. There are many Presbyterians, Baptists, Christians, Disciples, Episcopalians and Unitarians with whom we could unite happily. But the method practical people take to bring about any good result is to deal with one thing at a time. Here is a matter that is up. Let us study it on its merits.

Universalists do not despise sects or denominations. They know that they are means to an end. They rejoice in the different emphases of the different groups. But Universalists, we believe, are far-sighted enough to realize that denominationalism has been carried too far, and that the need of the age is for the like-minded to get together.

In no narrow sense, we say that the right kind of union promotes efficiency. To many people that word has come to mean something almost ruthless in its slashing and cutting and adapting means to ends. We do not sympathize with any efficiency which destroys beautiful memories, eliminates poetry, disregards natural ties of love. But as we look out at this post-war world with its national and industrial conflicts, the masses seething and writhing in the pangs of a new birth, the new but old problems of individual and social sin, the opportunities for wise, strong, Christlike men and women to serve, we reiterate that we want an efficient church. Such unions as will help us make the kingdom come and the will be done we want and will work for.

Neither Congregationalists nor Universalists must be apprehensive that, in any federation or union that can be brought about, either would have to give up the great traditions, the noble memories, the precious loves, of their fellowship. We Universalists could never go where we could not take with us and glorify the figures of the pioneers of our religious liberty. Congregationalists would not respect us if we could.

Whether a union or federation or merger is possible we do not know. What the men and women of California say to us and to the Congregational body is, "Let us find out."

This, however, we feel we must add:

Universalists are confident that they are doing an important work in the world. Never were they more sure of the truth of their message or the worth of their mission than to-day. Never were they so well organized and equipped to go on with their work as they are now. They are aggressive, full of courage and faith, dead sure that the world needs the gospel of God's love for all His children and needs men to exemplify it in every race and nation.

But because of this faith and courage, and because of the need of the world, Universalists will study with deep interest every proposal to get together with fellow Christians. They seek new power for service.

* *

THE POTATO-BUG BIRD

THE rose-breasted grosbeak, found in eastern North America from Canada to Panama, occasionally flashes before our delighted eyes a vision of black, white, and rose red. Slightly smaller than the robin, head, throat and back black, rump, belly and primary wing feathers white, tail streaked with white, the upper part of the breast and the under wing coverts are bright rosy red, and "sometimes this color," says Chapman, "extends down the center of the white belly." This makes a striking combination, and the rose-breasted grosbeak is put down by nature lovers as "one of the choice birds." Even those who have no eyes for such things frequently are delighted with his liquid song.

The lady, of course, is no match in beauty for her gorgeous mate. She has a grayish brown plumage, but may be identified by the white line over her eye and by her thick, strong, yellow beak, which grosbeaks always have and with which they can open even a cherry pit.

The rose-breasted grosbeak is fully as interesting and beautiful as the shy, handsome blue grosbeak of the Southwest, the solitary olive brown and yellow evening grosbeak of the Northwest, the hardy pine grosbeak of Northern New England and Canada, and even the cardinal bird, or cardinal grosbeak, which lives in the southern part of the country and north to New Jersey. The rose-breast is one of the many resources and delights of remote country districts and abandoned hill farms, but sometimes it is seen in the suburbs of great cities like Boston and New York.

There is a world of instruction in the fact that

this choice bird down in Pennsylvania is named by the farmers the potato-bug bird, "because it feeds on potato bugs, beetles, flies, wasps and grubs."

The U. S. Agricultural Department has issued a bulletin which tells in a most impressive way the story of the enormous service birds render to farmers by destroying insect enemies of the crops.

Long ago Longfellow in "The Birds of Killingworth" put the same truth in poetic form.

Observing farmers, in spite of raids made by some birds on cherry orchards, have come to see the economic value of the birds.

The term "potato-bug bird" does not compare in beauty with "rose-breasted grosbeak." It never will come into general use. It sounds almost like an epithet hurled at one of our loveliest little friends. In fact it is a tribute paid to dumb creatures which as truly as man are "laborers together with God."

* *

ARE PEOPLE HUNGRY AND THIRSTY?

WE often say that people to-day are indifferent to religion. It seems so when we count congregations, add up deficits, and hear the groans of publishers of religious books.

Then how does it happen that, now and then, these same people go tumbling over one another to hear or read the words of a man who tells them the old truths of religion in a slightly different way? We have referred to the sale of the *Atlantic Monthly* article by Glenn Clark, the demand for his book, the impression he made at our National Y. P. C. U. Convention. He has little to tell us that is new. Scholars say he is superficial. Now and then, with many beautiful true passages, he writes something which sounds extraordinarily foolish. And yet he is a force to be reckoned with, and may be a prophet to be studied and followed.

Just what does he say? He says that this room we all are sitting in together is full of music. We do not hear it but if we had a little instrument which would enable us to make the connection—or tune in—we could hear it. He says further that the universe was full of electricity before people knew about it. All the marvels of our electrical age have not created any additional electricity. They have helped us make contact with it. Just so the universe is surrounded by limitless reservoirs of love, joy, peace, wisdom, courage. We can have all the strength and happiness we want if we will only tune in, make the adjustments, open a channel.

Apparently people want this kind of happiness, for they drink the teaching in and follow after the teacher.

The nub of his teaching is that all these things which we need are here now. We don't have to placate a Deity—the Deity is immanent, and seeking us. We don't have to wait for the race to accumulate a store of love or courage or wisdom and multiply it by sharing it with one another. Already there is all that any human being requires. It is on top. All a man needs to do is to go after it.

But the act of going after it he makes much of. He tells us to pray, to use the Old Testament psalms more in our prayers, make psalms for ourselves. He says that every man must pray in his own way—work out his own methods. But he insists that we must get an initial impulse for the day by giving a good fifteen minutes at one time to prayer or communion. The time we give to a daily dozen to keep us in trim physically is not too much to give to spiritual exercises to keep us in healthy spiritual condition.

The end he seeks for himself and for his pupils is a constant attitude of prayer—a recognition of everything that happens as answer to prayer, even a caller as a visitor of the Most High.

There is much that is profitable in his teaching.

What he urges seems to stand the test of experience. It seems to make happy individuals. It seems to give them strength for the load. It apparently puts them in close relationship with one who declared long ago, "My yoke is easy, my burden is light."

Fortunately we are so situated that we do not need to ask how Glenn Clark stands on a number of irrelevant matters before we listen to what he has to say. We don't care much about the tag he wears. In fact, most of us do not know what it is.

We simply know that he has done good to our young people, is doing good to a host of other young people, and apparently has personality and reserve enough to render service to less impressionable older folks as well.

* *

NOT AN ACT OF GOD

FORTY-THREE lives were snuffed out like candles in the collapse of the Pickwick Club building in Boston. A trick lock which had to be turned both left and right in order to open the door barred escape from one exit. The building had been weakened by fire, soaked and waterlogged by rain, disturbed by excavations on the adjoining lot, and over-loaded by some two hundred dancers. Among the victims were prize fighters, thieves, people of questionable reputation, and police officers on guard.

Fortunately we have been spared many theological disquisitions on the subject. No one so far as we know has put the responsibility upon the poor unfortunates, seeking pleasure, so-called, who were crushed under tons of steel, brick and timber.

They doubtless had sinned, many of them, but the citizens of a municipality governed like Boston are debarred from casting stones. The collective guilt for the Pickwick disaster is clear and unmistakable. It is not to be excused by any plea of ignorance. We are not ignorant. We are careless, self-centered, indifferent in municipal matters.

The twelve men indicted for criminal negligence in regard to this building have been freed—ten by action of the judge, two after trial before a jury.

And yet somebody was to blame. It was not "an act of God."

Somebody was to blame, too, for the death of from forty to fifty people on the Pawtucket excursion steamboat Mackinac. Just who it was, perhaps will be discovered in the Federal investigation now taking place.

Tennessee Fallacies

Joseph Henry Crooker

THE presiding judge and the prosecuting attorneys seemed to think that the anti-evolution law was adequately defended when it was asserted that it does not abridge freedom of worship. And the Scopes defense did not successfully answer this argument or clearly expose the fallacies which lie behind this law in the minds of the people of Tennessee.

The law may not destroy freedom of worship, but it does assault the fundamental principle of American civilization. A law withdrawing the right to vote from all those who hold a theory of evolution contrary to the Genesis account of creation would not menace freedom of worship, but it would rob such citizens of civil rights guaranteed by every constitution in our nation. A law prohibiting public libraries from buying books that call in question that creation story would not rob churches of religious liberty, but it would be a mischievous and un-American statute. These two illustrations represent laws which would be exactly analogous to the anti-evolution law, and they make clear the pernicious fallacy in the argument of the court at Dayton. There is a difference between freedom of worship and freedom in education, though both are equally guaranteed by our constitutions. The Tennessee statute strikes at freedom of education.

By manifest destiny and by fundamental organic laws, our nation is a secular state. Legally there is in the United States an absolute separation between church and state. The state has no ecclesiastical functions and no right to interfere in matters of worship or creed. As a people, we may be a Christian community. But our government is neither theocentric nor Christocentric, but homocentric. Our nation, as a secular state, is prohibited from having any form of religion or anti-religion. As a consequence no religious faith can be legally asserted, favored, or denied, in a school supported by public taxation. Obviously, the state can not legally impose or foster what, as a secular institution, it does not and can not possess, that is, a system of religion. It is equally clear that public school teachers can not be permitted to affirm or deny any system of dogma. They can not legally be compelled to use the Bible as an infallible religious authority, or to conform their teaching to any interpretation that some sect may put upon its texts. That would invest the teacher with a religious function and make the state the partisan of a particular religious system.

This was the basis of their argument when, a generation ago, the Supreme Court of Wisconsin gave its memorable decision on the Bible and the public schools of the state. The Bible, simply as a book, was not excluded from state schools. The court had no right, and did not attempt, to pass judgment upon the Bible as a religious document. It took notice of just one fact: the religious use in state schools of Scripture as an infallible religion book. It simply prohibited the religious use of texts where all forms of religion and irreligion are unlawful.

And when any one calls our public schools Godless because the Bible is not there used as a religious revelation, he is practically, in spirit and theory at least, an enemy of and a traitor to our system of American government, which must support schools and which, by its very nature, can have only secular schools.

Now, as to the point at issue in Tennessee: The anti-evolution law practically enthrones the Bible as an infallible religious authority in its public schools. It virtually says to the teacher: "You must not teach anything contrary to the Genesis account of creation." And why? Because observation shows that the theory of evolution is untrue to facts? No! Because so few scientists are evolutionists? No! Because all competent scholars accept as true the Biblical story? No! The Tennessee people hold that the teacher must not teach evolution because, in their opinion, that theory is contrary to their religious faith, which they base upon the Bible as a supreme authority. This is just what the presiding judge did. He read the story of creation in Genesis as a religious statement having infallible authority.

Again and again the charge was made at Dayton that evolution must be put out of the schools because destructive of man's faith in the Bible as God's revelation. In other words, this law intrudes the Bible (or, more correctly, a certain interpretation of Scripture held by some sects but now abandoned by eminent scholars) as an infallible religious document into the public schools to be the supreme test of what must and what must not be taught. All those behind this law—legislature, governor, court—base their argument, not on the discovered facts of nature, but on Scripture texts as obligatory parts of a religious creed.

And just this constitutes rebellion against the fundamental principle of our American government. The secular state has no right to impose religious bonds upon any of its public school teachers, in order to foster any man's faith or to protect the religious superstitions of any citizen, however sincere he may be. In making such an attempt, Tennessee ceases to be a secular state and assumes religious functions. It becomes the partisan and promoter of the creed of a particular class; and so takes a long step toward the union of church and state, destroying the most distinctive element in American civilization.

In fact, this anti-evolution law is contrary to the Tennessee statute which prohibits the use of the Bible in its public schools for religious purposes. The significance of this important fact the Scopes attorneys apparently overlooked, as they overlooked so many other vital matters. By driving evolution out of its schools, because contrary to the Bible account of creation (the object of the legislature and the contention of judge and prosecution), Scripture is enthroned as a supreme religious authority, nullifying the very statute which placed the state in harmony with our American theory of government. Whenever the Bible is injected into public schools in order to eject evolution, such schools, so far, cease to

be secular and become religious—what all our constitutions prohibit.

Mr. Bryan has recently often stated a similar fallacy in this form: The majority who pay the taxes have a right to decide what shall be taught in their schools. Of course, so long as they confine themselves to secular topics—the only ones permissible in state schools—such as Greek, music, or astronomy. But, obviously, no American state has the right to introduce into its schools the teaching of the Westminster Confession, a Catholic catechism, or the Levitical Code respecting clean and unclean meats, though a large majority of its citizens might be Presbyterians, Catholics, or Jews.

No majority, however great, has a right to impose upon teachers in state schools a religious test contrary to the secular character of our government. And this is precisely what Tennessee people seek to do. They exclude evolution because contrary to Scripture. They inject a religious use of the Bible into state schools where the commonwealth must be neutral in matters of religion.

The teaching of evolution does not make infidels, except where the alternative is foolishly forced upon the young—you must choose between Christ or Darwin, because you can not follow both—ignoring the fact that thousands of the best Christians in the world accept Darwinism.

The teaching of evolution does not, necessarily, repel men from the Bible. The unwise friends of the Bible who demand that the young shall accept all its texts just as the church interprets them, these are the people who discredit Scripture. The dictum, "Believe every word as I explain it or be damned," this destroys the Bible.

The teaching of evolution does not make people cruel. The doctrine of the survival of the fittest is not a hundredth part as cruel, or as derogatory to the character of God, as the teachings of Calvin. He asserted that Jehovah creates every human being totally depraved, so that he must of necessity sin, and then damns to eternal torment a vast majority because they do sin: doing just what, by His own creative act, they must do. There, indeed, is cruelty!

The Coming Religion*

Willard C. Selleck

IS a new religion beginning to appear, or likely to do so in the near future? If so can we draw its outlines and indicate its probable development?

It is a bold adventure, possibly a foolhardy one, to attempt to answer such a question. And yet we must think and judge and interpret and forecast, as best we can, because we are rational beings and we deeply feel, whether consciously or unconsciously, the vital tendencies of the age in which we live.

Instantly, however, one must recognize his own limitations in treating so large a subject. For aside from any given man's lack of knowledge and the incompleteness of his own experience, we have to remember that human personality itself is a very finite phenomenon in the midst of an infinite universe, and that influences are playing upon and in and through each human life which transcend our comprehension, even as the radio-active forces about us are greater than our receiving sets can register.

On the other hand, every one of us may have in some degree a wide and clear outlook, a penetrating insight and a spiritual aspiration which may yield some measure of a true understanding of the deeper and finer currents of thought and life flowing through our own day and generation. Intuition has its place, and the subtle power of accumulated and distilled wisdom may often be one's surest guidance, alike in practical affairs and in the higher ranges of the soul's experience. Hence it is not wholly in vain that we should try to discern "the signs of the times" and read aright the meaning of current events.

Yet it is proverbially difficult to estimate the real significance of contemporary developments; we are too close to them, and our preferences and prejudices enter more or less into our interpretations. Nothing is easier than to imagine that what we think is what others think, and that what we desire is what is surely coming to pass. Moreover, the general conditions of the age, the character and state of the civilization in the midst of which we find ourselves, are pretty sure to color all our judgments. We are Westerners, we are living in an era of marvelous material expansion and scientific progress; and it is almost inevitable that the whole world should assume for us the hue of the glasses which we are just now wearing.

Nevertheless, duly heeding all these cautions, we may honestly try to see what is taking place, and try to see the meaning of what is taking place, in this fast if not furious age of human history. It may be that our faith, hope and love will be reassured even though enlarged, rectified and chastened.

1. The first outstanding fact to be noted is that religion is a very great interest in human life. In its generic sense, broadly construed, it may be said to include or affect nearly every other important interest, for it lies at the heart of things, deals with the central meaning of things, and thus concerns the entire scope and outcome of a man's existence. It is, in short, the soul of the philosophy of human life, or the soul of its ever-present and ever-urgent problem. We can not help asking the main questions, whence, and whither, and why? besides a hundred subsidiary questions; and religion is forever implicated in the answers we are trying to give to these insistent inquiries.

Religion is therefore apparently a universal and permanent phenomenon in human life, not a local and temporary one. It assumes many forms, indeed, and expresses itself in a great variety of ways, and exhibits some strange and grotesque and terrible as well as glorious peculiarities; but in its essence it is as real a fact and force in the spiritual domain embracing humanity as is gravitation or electricity in the physical

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realm. It is not a figment of the imagination, nor a child of poesy, but a manifestation of that living energy which throbs through all the hungerings and thirstings of the mind and heart of man.

2. The next outstanding fact to be considered is that we are in a better position to-day to understand religion, generically speaking, than men have ever before been. For this is the age of cosmopolitanism and of comprehensive investigations such as were never previously possible. The whole world is brought together now, all races are looking into one another's faces, one another's hearts, one another's history; and we have the accumulated results of the learning of former times, to be confirmed or corrected. Besides, certain new methods of study have grown up in this modern era by which a larger and a more accurate understanding of such a great subject as religion is rendered practicable. Archeological and linguistic researches, the wide and critical examination of the varied literatures of different peoples, past and present, and the comparison of the many diverse faiths and customs of mankind, together with the contemplation of their psychological sources—all this has created a new intellectual and spiritual qualification among competent students for appreciating religious facts and forces.

In this newer and truer outlook we no longer think of any particular religion by itself alone, but compare it with other religious systems, noting peculiarities and similarities; and gradually there appears what has been well called "the sympathy of religions," revealing their more or less common traits and origins. All such study testifies powerfully to the great fact that man everywhere and always is a religious being, and that his religion at any given time and place is part and parcel of the civilization or stage of culture in which he finds himself.

3. From this follows the next outstanding fact, viz., that all religions are in a very real sense products of development and in process of development. Religion probably comes as near to being static as any other great interest in human life, but it is never entirely so. Silent, slow, gradual changes are inevitable in the course of centuries or ages, and either improvement or deterioration is bound to occur soon or late. Hence no religion is ever complete, perfect and final—not even Christianity at its best is so; for there will be new disclosures of truth, new advances of the human spirit, new insights and understandings in spiritual things. As there have been new prophets and seers in the past, arising from time to time, so there will be in the future. No thoughtful person can imagine for a moment that all spiritual truth has ever yet been either revealed or discovered. The universe is infinite, and infinite glories still await the apprehension of the yearning soul of man.

4. If the foregoing remarks are just, it will be clear that each new religion when it appears is an outgrowth and often an advance. The new prophet makes his fresh contribution of insight or understanding —call it inspiration and revelation if you will—but it amalgamates more or less with what has gone before; and then the result goes on modifying and being modified by the thought and faith, the aspiration and devotion, of succeeding times. All is subject to change, growth, evolution—not necessarily progress, sometimes regress. For as there is now advancement and now decline in civilization in general, so there is in religion; the world is in flux, the universe is in flux, our ideas and our lives are forever on the way; and if real progress is to be achieved there must be some earnest striving on the part of each living unit in the vast stream of human personalities flowing onward through the ages.

5. Now if there is to be a new religion in our day or in any appreciable future, it must be thus a blending of the truth and goodness already attained with such further disclosures as may come to be made somehow. This is precisely what occurred in the origin and development of Christianity. That was a new religion in the sense that there was a fresh apprehension and proclamation of spiritual truth through Jesus Christ; and yet this was instantly seen to be an outflowing of Judaism, which itself had been through nearly two thousand years of development, with profound changes, and which in turn was but a specialized form or type of the religion of the Semites. Then primitive Christianity immediately began to relate itself to other faiths or philosophies then filling the world, some of them ancient, some very recent; and for a long time—at least three hundred years—the process of attrition or assimilation or amalgamation went on, with a perpetual give and take between the Christian gospel on the one side and numerous cults on the other side—not only Judaism, but Zoroastrianism, Mithraism, the religion of Egypt, and conspicuously Greek philosophy. The result was a resultant of all these influences, and when it crystallized into dogmatic statements it took the form of the great historic creeds, the so-called Apostles Creed, the Nicene Creed and the Athanasian Creed; and in these shapes it has come down to us, although subject to many subsequent modifications in minor respects.

It is reasonable to believe—indeed it is as certain as anything future can be—that these processes of assimilation or amalgamation will continue; in fact they are at work now on an extensive and revolutionary scale, so that historic Christianity is being profoundly transformed before our very eyes—for those who can see it. It may be only for the scholars and thinkers, the people of open mind and progressive spirit, but in due time—after many years, perhaps many centuries—it will percolate to the rank and file of the masses. Religion will not pass away, but it will pass into other forms.

6. Now it may be possible to indicate the principal permanent elements of this coming religion, this spiritual blend of the future.

(1) First of all, it will recognize and make room for this very principle of development, which will become clearer and more inspiring as we go onward and upward. Our increasing knowledge, our higher levels, our wider outlook, our finer insight, our juster sympathies, will enable us to grasp more fully the workings in the spiritual realm of the great yet simple law of evolution—"first the blade, then the ear, and after that the full corn in the ear." And it will be seen to be of universal application.

(2) In the second place, there will be an increasing understanding, appreciation and appropriation of all that has been true, beautiful and

good in the various religions of the world, past and present. Growing knowledge will in time beget a growing catholicity of temper, which in turn will lead to a growing spiritual synthesis, in which the genius of each race and the excellence of each faith will contribute to the enrichment of all the rest. All sacred literatures will be drawn upon, all seers and prophets will have their teachings heeded, and the whole family of mankind will be brought thus into a great, new, wonderful "unity of the spirit in the bond of peace."

The time is not yet ripe for this, and no man is at present in sight big enough to accomplish so high and vital a task. But the time will come and the man or men of the needed vision and comprehension will appear, to lead and lift the world along these shining heights of the spiritual life. Then will religion be seen to be a nobler reality than we have ever dreamed in our partial faiths. That is the true Universalism toward which mankind will slowly but surely move.'*

(3) Another abiding element of the coming religion will be the increasing appreciation of human worth. As civilization advances and we come to know more of the finest achievements and the noblest characters of all races, the dignity and value of the human soul will not diminish but enhance. Twenty-five years ago Edward Howard Griggs wrote:

> "The message of all the religions is at heart the same: the infinite and eternal meaning of human life. It rings in the noble hymns of the Aryas; Zoroaster dreamed it in history's remote dawn. Pitying Buddha preached it to the despondent Orient; Christ uttered it upon the mountain and by the Sea of Galilee; Paul carried it to Greece and Rome. It was the meditation of Mohammed in the wilderness, the cry that Savonarola reiterated to the amazed Florentines. It brooded in the winged thought of Plato, and sang in the exultant Paradiso of Dante: the infinite significance of each human soul."

This great, underlying truth will not disappear, but will become clearer and more dominant as mankind slowly rises to higher levels of culture and spiritual insight; and it will be the central truth of both religion and philosophy.

(4) Again, the religion that is to be will contain both the intellectual and the mystical elements, both thought and feeling, both knowledge and reverence. Religion is not all thought; whenever it tends to become so it ceases to be religion and changes over into culture or philosophy or science. And yet it must always involve thought because man is a rational being and can not help thinking and reasoning, inquiring and learning. Accordingly there will always be such a thing as theology, though it will change, and science will have not less but more influence than in the past. Nevertheless religious feeling, spiritual aspiration, the mystical sense of divine truth, the hunger of the soul for God, "the living God," will grow deeper and purer. This is the very heart of real religion, and it will continue mainly by virtue of such heart power, sending its pulsations through the whole body of man's culture and activities.

> "Let knowledge grow from more to more,
> But more of reverence in us dwell,
> That mind and soul according well
> May make one music as before,
> But vaster."

(5) Still another factor that seems likely to have a large place in the coming religion is what may be called the social interest. As the whole world comes into closer intimacy and the sense of human worth increases, the feeling of kinship, fellowship, unity, solidarity, will grow stronger and in time overcome the terrific competitions that will still persist. Social sympathy and service, mutual respect and mutual helpfulness, co-operation and fraternity, will survive in the world because the spirit of all this is constructive, whereas the opposite spirit of competition and strife is destructive; and if this nobler spirit shall more and more pervade business and commerce and politics and international affairs—not soon perhaps but eventually—the religion of the future will both reflect it and promote it. Thus social aspiration will tend ultimately toward peace and justice, toward the supremacy of the law of love, and thereby toward an ever-growing and beautiful spiritual unity of the whole human race. Then religion will begin to realize what Jesus Christ meant by "the Kingdom of God."

(6) Once more, a permanent element in the coming religion will be the hope of immortality, not the demonstration perhaps—that remains to be seen—but at least the abiding and reasonable hope. It may change its form, it probably will; whether it will appear as the doctrine of reincarnation which has heretofore found quite a number of adherents is very doubtful; but the essential belief in the survival after death of the spirit-individuality that man is will continue in one way or another. The slowly enhancing value of the human soul, together with a deepening insight into the spiritual constitution and workings of the universe, will exalt and dignify this faith and give it added cogency and glory. The sweep and penetration of the great law of evolution will both explain and confirm man's instinctive longing for continued existence and growth, and will reenforce the teachings of the highest religions to give him—not without questioning, indeed, but in the long run victoriously—"the power of an endless life."

(7) Finally, of course all this means an abiding faith in what men have called God. The conception of God will change and enlarge—it is doing so to-day; anthropomorphic ideas will fall away; and our familiar names—"Jehovah, Jove or Lord," Deity, Providence, the "Power not ourselves that makes for righteousness," Heavenly Father, the Great Spirit—may remain only to suggest the vastness of the mystery of Eternal Being. But somehow the notion of a Divine Government of the universe, of what Emerson called "the Oversoul," will abide and grow more pregnant with meaning; and mankind will continue to believe and worship and pray; and the Spirit itself will bear witness with our spirit that we are children

*While these words are being written the July number of the *Journal of Religion* (University of Chicago) comes to hand, containing, on p. 421, an interesting account of the effort being made at Benares, India, to establish a "Hall of All Religions."

of God; and if children, then heirs—heirs of God and joint heirs with Jesus Christ.

"Man can not be God's outlaw if he would,
Nor so abscond him in the caves of sense
But Nature still shall search some crevice out
With messages of splendor from that Source
Which, dive he, soar he, baffles still and lures.
This life were brutish did we not sometimes
Have intimation clear of wider scope,
Hints of occasion infinite, to keep
The soul alert with noble discontent
And onward yearnings of unstilled desire;
Fruitless, except we now and then divined
A mystery of Purpose, gleaming through
The secular confusions of the world,
Whose will we darkly accomplish, doing ours."

As this coming religion, here all too meagerly sketched, slowly and gradually takes shape—very slowly and very gradually—the errors and crudities of historic and contemporary religious teachings will fall away little by little, sinking out of sight like the impurities of a great river in its far onward flow. Falsehoods, superstitions, childish ideas and beliefs, cruel practises, abominable deceptions and oppressions, will disappear, along with ignorance and slavery and war; and a nobler religion, enlightened, unafraid, reverent, benevolent, hopeful, beautiful, will rise to fill the hearts of men with joy and to fill the world with "the light of the knowledge of the glory of God."

"The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone—

"These wait their doom, from that great law
Which makes the past time serve to-day;
And fresher life the world shall draw
From their decay.

"God works in all things; all obey
His first propulsion from the night:
Wake thou and watch!—the world is gray
With morning light!"

The Inferiority and Superiority Complex in Religion

Daniel Evans

GOOD-TEMPERED controversy in religious journals is always interesting, sometimes informing, and once in a while sends us back to the profounder religious experiences, and the fundamental truths of religion. The editor of the *Christian Register* is always on the *qui vive*, turning his searchlight on the daily newspapers and on religious weeklies, and pounces with delight on anything which serves the occasion for controversy or debate. The readers of the *Leader* and of the *Congregationalist* and other journals are regaled again and again with these matters. It is not unusual nor strange, then, that in certain recent issues of the *Christian Register* and the *Congregationalist* these editors should once more give us much pleasure and some profitable matters for serious thought.

The editor of the *Congregationalist* took occasion to refer to Dr. Frothingham's Centenary sermon, in which the preacher, defining the Unitarian attitude toward Christ, said: "We are disciples of a Master; we are not suppliants." In justification of liberal Congregationalists remaining with their churches, rather than going over to the Unitarians, the editor called attention to the fact that they still take the attitude of suppliants towards God and toward Christ as the revelation of God, and that the religious experience of suppliants was expressed and typified in a hymn much sung during the past generation in various sections of the church:

"I am coming to the Cross;
I am poor and weak and blind;
I am counting all but dross;
I shall full salvation find."

and said, "In that attitude of suppliants to a Savior we are disposed to find something that is real, vital and persistent in the life of the individual Christian and in the Christian Church." The editor of the *Christian Register* comes back with his wonted vigor, definiteness, and unmistakableness, and says with reference to this hymn:

> "If a liberal can sing that song, we are not liberal. It is a trashy poetical rendering of the substitutionary atonement. It is an egotistical pursuit of safety first—nothing but 'I.' It is a preposterous and sicklied prostration of a being so mean and lowdown that he could not possibly think up even those pathetic lines. It is all bad. Not a Unitarian on the face of the earth, we declare, would sing such a hymn. Our doctrine spends no time coddling an inferiority complex. Such as we are, we are sons of God and it doth not yet appear what we shall be. So we would live—erect, just, true, without reproach, without remorse. For our aim also is to be masters of life."

In his reply, Dr. Gilroy, among other things, called attention to Jesus' parable of the Publican and Pharisee, and said, "Jesus seemed to commend this man in contrast with the Pharisee, who had been assuring God that he was erect, just, true, without reproach, etc," and that Paul too seemed to have coddled an inferiority complex. We will pursue their arguments no farther, nor quote more, but go our own way.

It strikes a student of religion that there is room for both attitudes, the suppliant and the erect. They need not be opposed. They are complementary, not contradictory; they are successively taken by most if not by every profoundly religious person. If and when they are separated, and either of them made the sole true attitude and thus carried to the extreme, they tend to produce "the inferiority complex" on the one side and the "superiority complex" on the other, and when any person coddles either of these complexes he is not true to the wealth of religious experience, nor to a sane and healthful attitude towards the divine, whether he finds the divine in God alone, or also in Christ as the incarnation of the divine. The inferiority complex stresses the littleness, the insignificance and the worthlessness of man. It glories in

self-depreciation. It revels and riots in self-humiliation and self-degradation and self-abasement, and even in self-debasement. On the other hand, the superiority complex issues in pride, condescension towards others, religious exclusiveness and sense of equality with God, and finds its limit in Pharisaism. If some persons are in danger of "coddling the inferiority complex," others are in danger of cultivating the superiority complex, and of the two complexes the latter is spiritually the more deadly to all the finer feelings and the profounder experiences of religion.

The suppliant mood is characteristic of religion. It is found at all levels of development in the history of religion, and individual religious experience. The upward look, the hands placed palm to palm, the bended knee, the bowed head, the numerous and various terms of prayerful speech, all express the suppliant mood. This mood grows out of two basic motives. The one is the sense of dependence. It is the creaturely feeling. Man depends upon God for his very being, the preservation of his life, his endowment of mind, his greatest experience, and his final destiny. He has not made himself, nor created his powers, nor does he have the determination of his own fate. The sense of creaturehood makes him humble and suppliant in the presence of his Divine Creator. The other motive comes from the profound and tragic experience of moral weakness, defeat, imperfection, thoughtlessness, heedlessness, in short, sin. The higher the ideal, and the more eager the desire for fellowship with God, the keener and more vivid is the consciousness of failure to realize the ideal, and enjoy the fellowship with God. The confessional literature of religion, the great penitential psalms, and the prayers of humble and contrite souls, in all ages and lands and religions, bear witness to this experience, to this suppliant mood. And the greater the religious soul, and the deeper its experience, the more suppliant its mood, the more penitent its spirit, the more contrite its heart. To sing,

> "I am weak and poor and blind;
> I am counting all but dross,"

is a very simple, genuine, and universal experience. Moral weakness, spiritual poverty, intellectual blindness, are experiences of religious folk. And in comparison with "full salvation," in which a man gains moral strength, spiritual wealth, and clear insight, all else is but dross, as the Apostle Paul confessed. That distinguished Unitarians have been suppliants, there can be no question. No one can read Martineau's prayers without being deeply impressed with the penitent mood in which his great soul uttered itself to the Holy God. And Channing, in his sermon on "Daily Prayer," said:

> "No day will present to us recollections of purity unmixed with sin. Conscience, if suffered to inspect faithfully and speak plainly, will recount irregular desires and defective motives, talents wasted and time misspent; and shall we let the day pass from us without penitently confessing our offenses to him who has witnessed them, and who has promised pardon to true repentance? Shall we retire to rest with a buden of unlamented and unforgiven guilt upon our consciences? Shall we leave these stains to spread over and sink into the soul? A religious recollection of our lives is one of the chief instruments of piety. If possible, no day should end without it. If we take no account of our sins on the day on which they are committed, can we hope that they will recur to us at a more distant period, that we shall watch against them to-morrow, or that we shall gain the strength to resist them, which we will not implore?"

In another sermon, on "The Evil of Sin," he inquires: "How many of us know that the sharpest pains we have every suffered have been the wounds of pride, the paroxysms of passion, the stings of remorse?"

"We should live," Dr. Dieffenbach says, "erect, just, true, without reproach, without remorse," but alas! we do not; there are times when we do not stand erect, but lie prone; when we are not true, but false to ourselves and betray the truth; when we are not just, but unfair and cruel; and so we can not be either without reproach or remorse. It is my privilege now and again to preach in Unitarian churches, and recently the written liturgy for the day expressed the suppliant mood and offered a penitent's plea for the forgiveness of sins. There are therefore living Unitarians who are penitent suppliants.

There is, however, another mood of the soul, which is equally characteristic of religion, though it may not be as prevalent as the suppliant mood. It also has a double motive. It grows out of the sense of kinship with God and the glorious experiences of life. He is not only our maker but He is also our Father; we are not only His creatures, but also His children. He has made us in His own image, endowed us with great powers, grants us the high privilege of communion of thought and work and worship, illumines our minds with His divine truth, enriches our lives with the wealth of His grace, raises us from low levels to the heights, gives us the power to overcome adverse conditions, and makes us victorious over evil. This fundamental kinship and these great religious experiences create the mood of rejoicing, praise, thanksgiving, and give us the sense of the glory of life. The angel of God came to a prophet and said: "Stand on thy feet and I will speak to thee." There are great psalms, wonderful hymns, magnificent poetry, uplifting prayers, which express these joyous religious experiences, and this filial attitude and victorious spirit. There are times when most of us, and, once in a while, when all persons approach God or Christ without the confession of sin and the penitent plea for pardon. We come with gladness and joy, with confidence and assurance, with love and adoration.

It is well therefore for us to recognize that there are these characteristic attitudes, these varieties of religious experiences, and these differing types. They may and indeed often do characterize the same individual. Not only the mystics, and great prophetic souls, but simple folk too have these experiences. The history of the Christian Church bears witness to the same fact. One mood may be stressed by one church, the other mood by another church, but the Christian Church as a whole gives spacious room for persons of both moods and attitudes. And the wise minister and the truly liberal church will recognize these facts and endeavor to minister to all moods, varieties and types of religious experience.

Our Prayers Together

Carol T. Restall

The heavens declare the glory of God; and the firmament showeth his handiwork. Psalm 19 : 1.

Sunday, September 6

The beauty of the natural world is a revelation. Through God it says something to us. I think He says just what we do, when we give things that are beautiful to one another. The finest essence of love, passing beyond all material service, finds supreme delight in beautifying the beloved object, or in ministering to its esthetic enjoyment. Having put into the world all things needful—heat in the sunbeam, richness in the soil, iron in the mountains, steam in the waters, and electric currents everywhere—God finishes by dropping over all this lustrous veil of beauty, gemming the earth with flowers, robing the trees in garments of bloom, giving to the sea its ever changing hues, painting the morning and evening sky with gold and crimson splendor, and jeweling with stars the sable curtain of the night. It is an infinite caress. It is God's way of saying that He loves us better than words can tell.

J. Frank Thompson.

O Thou, who art our Father and our Mother, we thank Thee for the beauty and glory of each day, fresh from Thy hand, a divine gift to Thy children. Thou hast lavished upon us all the tenderness of a father's heart and all the sacredness of a mother's love. Help us to be worthy of that continued love and blessing, that every morning may begin with joy, and every evening end in peace. Hear us and bless us, we pray Thee. *Amen.*

Manley B. Townsend.

Monday, September 7

"What is the law of thy beauty?"
I asked of the opening rose,
The queen of the flowers of the garden,
The copse, the field, the close;
And in odors sweet it said to me,
"Do thy duty, and thou shalt see!"

"What is the law of thy beauty?"
I asked of the drop of dew
That hung in the plume of the daisy
That leaned o'er violets blue;
And in crystal thoughts it said to me,
"Do thy duty, and thou shalt see!"

"What is the law of thy beauty?"
I asked of the lichen pale
That grew like a dream of the springtime,
Through winter's storm and hail;
And its tiny shields replied to me,
"Do thy duty, and thou shalt see!"

J. Berthold.

Heavenly Father, we pray not for the beauty, however brilliant and fascinating, that vanishes in an hour. We pray rather for that beauty in endless repetition of common deed, the beauty born of kindness and love—the beauty of holiness. Like the rose whose scattered petals are sweet and fragrant, so may our common lives be. Not that we should be seen of men, O Lord, nor admired of the careless, but rather that, as men pass, they shall pause and be glad. *Amen.*

George L. Perin.

Tuesday, September 8

A perfect day! The sky cloudless, the air warm and soft, the woods perfumed with all the odors fitting to soothe and tranquillize the senses. I love this world of ours. There is beauty everywhere. Oh, the woods are so entrancing! As I pass, I find a spring, a great, deep glory of transparent water, and I stand and look into the mirror and watch the fishes sporting under the sun glints that warm them there. There is indescribable fascination in it all. Every sight and scent and sound is transporting. Thoughts that never came before flood the mind, a finer sight is awakened, the sky means more, the senses are more than doors opening outward; there is a transfiguration, a melting into spiritual vision, a touch of things unseen, a floating away on waves of music, whose strains are never heard.

Quillen H. Shinn, "Faith with Power."

Gracious Father, grant us a more realizing sense of Thy ever-present and constant help. Enable us to see that Thou dost appeal to our eyes as beauty, to our ears as music, to our minds as truth, and to our hearts as love, so when nature is beautiful, and fellow-men are dear, as we walk with comrades, clasping friendly hands and looking into loving faces, may we know that Thou art very close, indeed, that Thou art dwelling in us, for "where Love is, there God is, also." *Amen.*

Ralph E. Conner.

Wednesday, September 9

It's O my heart, my heart,
To be out in the sun and sing,
To sing and shout in the fields about,
In the balm and blossoming.

And the love my heart would speak,
I will fold in the lily's rim,
That the lips of the blossom more pure and meek
May offer it up to Him.

Then sing in the hedgerow green, O thrush,
O skylark, sing in the blue;
Sing loud, sing clear, that the King may hear,
And my soul shall sing with you.

Ina Coolbrith, "In Blossom Time."

Our Heavenly Father, we thank Thee for the joy of living, which is ours when we draw near to Thee and find ourselves in tune with all that is beautiful in life and in Nature. Help us to attain these heights of inspiration and vision often; help us to retain the radiance of the best days, so that some after gleam, at least, may brighten the days when we are cast down or discouraged. We know that Thou didst intend life to be joyful. Give us the power to fulfil the intention and to enter into the universal joy of Thy creation. *Amen.*

Harry Adams Hersey.

Thursday, September 10

If thou art worn and hard beset
With sorrows, that thou wouldst forget,
If thou wouldst read a lesson, that will keep
Thy heart from fainting and thy soul from sleep,
Go to the woods, the hills—No tears
Dim the sweet look that Nature wears.
Henry W. Longfellow.

Heavenly Father, we thank Thee for music which comes with invisible fingers to weave its magic charm around the soul. We thank Thee for the songs and the singers of the world. Help us, O God, to be good listeners to the song of the wind among the trees, the song of the birds which makes the earth glad, to all helpful human songs, to the songs of Mother Earth, that so the very listening may bring peace and hope. *Amen.*

George L. Perin.

Friday, September 11

In all places, then, and in all seasons,
Flowers expand their light and soul-like wings,
Teaching us, by most persuasive reasons
How akin they are to human things.

And with childlike, credulous affection
We behold their tender buds expand;
Emblems of our own great resurrection,
Emblems of the bright and better land.
Henry W. Longfellow, "Flowers."

O Thou Infinite Spirit of the Universe, may we see Thee in every blade of grass, every tree, every blossom. Most of all, may we feel Thee in ourselves. May we so think, so speak, so live, as to be conscious of Thy presence, nearer to us than our thoughts. May our lives have somewhat about them as beautiful as the flowers, as strong in the right way as the great trees, as aspiring as the mountain peaks. May we look up and on after the Ideal; may we look in and listen for the music of the spheres in our very souls. So may we realize in our own natures somewhat of the divine life. *Amen.*

Frederick A. Hinckley.

Saturday, September 12

I hold you at last in my hand,
Exquisite child of the air.
Can I ever understand
How you grew to be so fair?

Now I hold you fast in my hand,
You marvelous butterfly,
Till you help me to understand
The eternal mystery.

From that creeping thing in the dust
To this shining bliss in the blue!
God give me courage to trust
I can break my chrysalis too.
Alice Freeman Palmer, "The Butterfly.

Our Heavenly Father, we come from Thee, and in Thine own good time we shall go back to Thee. All the days of our life we receive Thy loving care, direction, and provision for our needs. We would render thanks to the Giver. Give us courage for the great sorrows of life and patience for its vexations. When life's little day dies in the west, may we find the eternal morning and the Father's house. *Amen.*

William Henry Hodge.

The prayers of this week are taken from "Sunlit Days," compiled by Florence H. Perin. Little, Brown, and Company.

Science and Religion

Mrs. Arnold S. Yantis.

WHEN my daughter was a little girl she once said: "Oh, I wish I were grown up so I could do just as I want to. Then I won't have to mind anybody." We have probably all had this thought at some impatient moment in childhood when we have felt the power of another will, stronger than our own, making us do, not the thing we desired to do, but the thing probably best for us, though we could not see it then.

But as we grew older the time never came, after all, when we could do just what we wanted to do. Still we found laws higher than our own which demanded from us obedience. We found we must live not for ourselves alone, but for others whose lives were bound to ours. In fact, we found the laws laid down for us in adult life even more strict than those our parents made, and punishment for disobedience even more swift and sure.

Mother's laws might sometimes be broken without dire results, Nature's never.

All thoughtful people must become convinced that the world is governed by law, a law higher, surer, more immutable, than any man has ever made.

It is only by studying this law and adapting ourselves to it, by living in obedience to and in harmony with it, that we grow either physically or mentally.

The study of science is a study of this law as it expresses itself in Nature. We may call it "The Law of Life," this meaning all life, in plants, in animals, and in man.

That we may better understand it we divide and subdivide our study of it into what we call botany, geology, biology, etc., into the laws of hygiene, dealing with physical health, and eugenics, dealing with heredity and race improvement, psychology, or the mental processes of animals and men, and the laws of ethics and of morals. These are the fields of study in which groups of students work together for a better understanding of Nature's law.

Although we can go but a little way in any of these fields, yet we can find enough to throw light upon the past, and to give us a better understanding of our relation to all life.

We see among the birds and animals more than the struggle for the existence of the individual. There is the desire for love and home. There is the story of the mother ready to give her life for her young. Among the ants and bees, the workers are always ready to give their lives for the protection of their queen, and they will even defy man or beast, and fight till

death for the protection of the young in their nests.

Truly Nature speaks to us in "a various language."

We know also that we must observe the laws of health if we are to have any efficiency in life. We must know something of the laws of psychology and ethics if we are to live in harmony with our fellow men. And as to the moral law, the great law of righteousness, we know that the abundance and value of our lives, our usefulness and efficiency in our place in the world, depend upon the extent to which we conform to this law.

Nor do we need to be students, except in the broader sense of the word, to find the way we are meant to take. There is no lack of teachers to help us in interpreting these laws by which we are to live if we would find peace and contentment in our lives. Nature is ready every minute to act as a guide. Every flower on its stalk, every bird building its nest, the renewing of life in the springtime, the ripening harvests in the fall, all point to us the way.

We see that Nature's ways are ways of order and method, of beauty and harmony, of growth and development. There is no standing still. There must be action, there must even be struggle. No one can study science without coming to feel the grandeur and harmony of the universe and the wonderful and infinite intelligence back of it all.

Even the tiniest cell shows us three great truths: First, that Nature works always toward saving and not waste; she repairs and builds up. Second, that in the tiniest thing as well as the greatest Nature stands for beauty. Butterflies, flowers, the curved line of the cell, the blue of the sky reflected in the river, the green of the fields, woods and rocks and mountains, show us that beauty is a true natural law. And third, the action of the cell is always the same under the same conditions, showing obedience to law.

Science stands and works for and demonstrates just one thing—truth. Scientists are working for facts as they find them, not that they claim to find ultimate truth, for the true scientist knows that the very law of growth may to-morrow show him the mistakes of to-day. In spite of its limitations science has given us the most valuable information we have. It is not hampered by tradition. It is not trying to prop up any doctrines of the church or any worn-out creeds. It is working for only one thing—truth. "Ye shall know the truth and the truth shall make you free." If science has done nothing else for religion it has given it a new value of truth. Forty or fifty years ago many felt the Christian religion was not safe because of the investigations of science, and to-day we are startled to find that old, childish fear revived.

Dr. Savage once said, "Between a knowledge of the laws of God which is science, and a reverent and loving obedience to the laws of God which is religion, it is absurd to suppose the possibility of any conflict."

We can go farther than this. We can say that not only is there no possibility of any conflict between science and religion, but religious thought has been infinitely broadened and deepened by science.

It has gained in truth. We know exactly where we may stand with safety. The old false, unscientific and superstitious ideas have fallen away like unsound fruit from a tree. This leaves us a religion which makes a stronger appeal to the intellect. We are no longer satisfied with anything that will not stand the test of human reason. We have learned the value of evidence. Religious thought in the past has rested too much upon the authority of creed or church or book. Just as superstitions, nursery rhymes and fairy tales lived and were handed down through the generations, so did many of the old religious errors exist until driven out by the light of science.

But science has done more for religion than to take away our old errors, or even to increase our sense of the value of truth. It has enlarged our spiritual vision in broadening our views of the universe.

It was once thought that this little planet of ours was the center of the universe; that the sun and moon revolved around it; that the stars were simply bright objects in the sky having no relation to worlds like our own. Astronomy has destroyed this view forever. Men have learned to measure distances between planets, to know the chemical elements in the sun, to understand something of the stars, and to see that just as the tiny electrons that make up all matter move in accordance with law, so do the heavenly bodies, showing the same wonderful intelligence behind them.

Just as the microscope and the telescope have given their contribution to religion, so have the pick and hammer of the geologist. In the record of the rocks they have revealed to us the story of the life of the past. Through fossil remains we can trace it step by step from the simplest forms of life found in the oldest rocks, through plants, through fishes, through strange animals, ever onward and upward to man himself.

And in this unfolding we forget the story of Adam and Eve in the garden, for this greater one, older and also newer, which Darwin explained to us more than fifty years ago.

It is a story of growth, development, struggle, overcoming, adaptation, the story of life itself as it has come through the ages, to our own time. Through it we come to feel the wonderful relation which we bear not only to each other, but to all life that exists, to every plant and every animal, that we are all a part of God's great plan.

We have much to be proud of that we are alive at all. We can trace our ancestry back much farther than the Mayflower. We owe our lives to-day to the fact that our ancestors lived in obedience to law. As soon as man ignores or disobeys Nature's law, sure results follow. "The wages of sin is death."

Every school for feeble-minded children, every prison and jail, every reformatory and insane asylum, is filled with histories of this disobedience. Matthew Arnold once said, "Righteousness is the logic of Nature."

Just as we find the law of life teaches beauty, harmony, health, order, we find it as surely teaches justice, love, self-control, service. The necessity for obedience to law is the same in the spiritual as in the material world. Evolution teaches us that the object of human life is not happiness, but character, strong,

clean and beautiful, to be gained only through struggle, growth, overcoming, through service to others. When we have learned this we have found the "truth that makes us free," we have entered into freedom, but it is not the freedom of the child who wished to have her own way. It is the freedom which comes from putting ourselves into harmony with all divine law, natural and spiritual, and thus becoming a part of that law.

Only then are we so closely in touch with Nature that we can realize that science has given us a better understanding of God, that through the stars, through the rock story, through the beauty of the flowers, we may read our way to Him and understand a little more clearly His way for us.

By Airplane to France*

Frank Oliver Hall

WE came to Paris yesterday by airplane. Took about three hours. Interesting experience—never to be repeated. I am almost stone deaf to-day (they tell me it will be all right in a day or two) and my head is a top about the size of the Publishing House. I did not get seasick, but some of the other passengers were pretty bad. When the bottom drops out of the plane your stomach hits the ceiling with a noise very disagreeable and squashy.

The strangest fact about the trip was its seeming slowness. A donkey-cart is rapid transit in comparison. When you arrive you discover that you have averaged a mile a minute, but while you are on the way you feel sure that you could walk easily beside the plane. The higher up you are the slower seems the pace. We ascended 4,500 feet, but for the most part kept at about 1,000.

In crossing the Channel the water looked for all the world like the thick glass one sees in a sidewalk to give light to a cellar—only it seems a few feet below you. You feel as though a good jump would land you safely on the gray glass, and then you notice a tiny toy ship leaving a miniature toy wake, and by a big effort you realize that you are far up in the air. Just then the plane gives a slump, your stomach bumps up against the top of your head, and you take no further interest in ships, for the time. Meantime the infernal roar of the propellers (there are two of them) is driving you mad. If they would only stop you would be willing to take a nose-dive into the infernal regions.

The next most interesting fact is the contrast between the landscapes of England and France. In England the fields are separated by hedges and are irregular in shape, almost never symmetrical. The roads curve about among the fields and irregular patches of trees, and every little farm, composed of several of these fields, has its own little picturesque farmhouse. It was Saturday afternoon and the people were out in the fields playing—cricket, tennis, golf—every few miles a park, a bowling green, golf links, spotted with white figures. Sometimes the white figures proved to be flocks of sheep, which, flying very high, you mistook for golfers. But everywhere life in action.

As soon as you cross the Channel the scene changes. The country is at first low, sandy, swampy, Along the shore there are some beach resorts and along the beaches straggling people. But when you leave the beaches you wonder where the human beings keep themselves. You see hardly a person. There is much evidence that people live here, for the fields are cultivated to the last inch. In contrast to England, they are symmetrical to the utmost, square fields, oblong, triangular, long drawn out like a ribbon, but always regular, no hedges and apparently no fences. No parks, no playgrounds, no tennis, no golf, no people in white romping over the turf, no sheep, no pastures to speak of. They must cultivate all their land and raise fodder for their cows. And, most amazing of all, almost no farmhouses. Frequent villages of red-roofed cottages, but square miles of highly cultivated fields without a house! The people must live in groups and go out to their farms to work. And when they amuse themselves they get together around a table and drink wine. Sports seem to have no place in their lives. Of course one is not to judge all France by what we saw, but the contrast was striking.

This is all the more strange because the distance is so small and because, moreover, the English country was conquered by the French under William the Conqueror, and was ruled by French sovereigns and nobility for centuries. Strange that they did not introduce the French ways in the conquered country, as they did introduce the French language. Take the matter of thatched roofs and hay-stacks. In England thatched roofs everywhere except in wind-swept districts, and irregularly scattered about the farm buildings great stacks of hay, also thatch-roofed. In France red-tiled roofs and no hay-stacks. Where hay was tumbled up in a field, always symmetrically, as if the owner had paced the distance between the small tumbles. Fruit trees as regular as a checker-board. Even the groves cut off on the sides as straight as an arrow—not always but generally.

All of which argues for a fundamental difference between the English and French minds. Moreover, and strangely enough, you, an American, feel at home with the English landscape and like a foreigner over the French. The narrow Channel has changed your whole mental attitude. I used to think it was the difference in language, but there it was, miles high in the air, amid a roar that made all language futile.

You simply do not feel at home with the French way of doing things. You cuss the English, but love them. You admire the French, but they are not your folks.

The average American loves London with its disorder, crooked streets and soot, and admires

*"By Airplane to France" was not written for publication. It was a personal letter to a member of the *Leader* staff. It is so vivid that we secured permission to print it.

Paris with its symmetry and beauty and cleanliness, but does not feel at home there.

Monday, a. m.—Ears nearly all right, but still ringing and dull, saw-mill still going but power is giving out.

Aug. 3, 1925.

* * *

MISSIONARY EDUCATION*

John W. Suter

IN training our children, young people, and adults on the subject of missions, we need to have a correct theory of missions, because if our thinking on the problem is not straight and clear and true, then our efforts will be crippled from the start. We need to teach our children that they belong to an earth-wide family—a family of God which covers the entire world, from which family no single individual is excluded. We are not the most important members. I do not believe there are any "most important" members of this family. It is a democratic family, and God is at the head of it. A good deal of missionary instruction proceeds on the assumption that our world has a top, and that we occupy the top, and that we look down on inferior peoples, and condescend to carry to them the privileges that distinguish us and make us superior to them. In so far as that idea comes into our missionary education it cripples the whole enterprise. God does not reside directly above New England. God is not a white man. He is not even a Nordic. God is a Spirit.

We are too apt to let our children think of members of other races as queer, and some of the missionary books point out only the queer habits of the people of other lands. It is really only a question of a point of view. There is nothing more ridiculous nor absurd than a white American from the point of view of a Japanese boy, for instance. He is really funny. It is hard not to laugh when you see an American white man. Suppose you are brought up on the South Sea Isles, or in India, and at the age of twelve you first see an American white man. You do not know whether to be disgusted, or to fall into a fit of laughter. We are queer to each other, but we are members of an earth-wide family; and these members who are of different races, colors, etc., from us, all have their needs. They need hospitals, schools, the Bible.

But we have our needs, too. It is just like any family. Everybody needs something. Different members may for the moment need different things, but we are not to be distinguished from them on a basis that they have needs and we have no needs. We have our tragedies of the present industrial system which cry out to heaven. A stranger, seeing them, might say, "Surely they have never heard of Christ in this country!" Every country has its sore spots and every country has its need for Christian reformers, and because the family is earth-wide all members should try to find out how best to help all others. Mutual service in the name of Christ: that is the spirit and motive of missions.

Would it not be a good plan to tell our young people that the missionary enterprise has a definite goal, and that the goal *will* be reached? The goal is to bring the control of Christ all over the earth; and that goal will be reached some day. We should not present it as if we were never to get there. I believe that the goal will be reached some day, and this is what I want to say to the young people: Are you not interested to know the date when it is to be reached, when Christ's message will be taken to the last person so that everybody will be helped? You want to know the date? *The date will depend upon our efforts.* The more we work and the more we give, the sooner it will come to pass; and history will be written differently because of our efforts. Your efforts will change the date when the goal will be reached. Not a goal of perfection, but a day when everybody on the earth has been brought into touch with Christ.

That date is something I think we ought to fix in the minds of our children and young people, because it will be recorded some day that in a certain year "the earth was filled with the knowledge of the glory of God as waters cover the sea."

* * *

A JAPANESE ON JAPAN

Proposing a second Washington conference on limitation of armament to be held in Tokyo, Count Michimasa Soyeshima of Japan discussed "International Relations from the Christian Point of View" at a conference along those lines held under the auspices of the Commission on International Justice and Goodwill of the Federal Council of Churches, at Chautauqua, N. Y.

There are at least three international problems that demand the earnest attention of the Christian world, he asserted. He named them as the opium question in China, the Japanese immigration question and a second naval limitation conference. The great need, he said, is for nations "to disarm their minds."

Count Soyeshima, an outstanding Japanese who received his education at the University of Cambridge, England, thirty years ago, after praising the relief work of former Ambassador Wood after the recent Japanese earthquake, paid his respects to the jingoes of the world, saying: "There are jingoes in every country, but on the whole they are simple-minded almost to the point of being stupid, and a graceful act or courteous deed will easily persuade them to alter their tactics."

In dealing with the proposed conference on limitation of armament, which he spoke of as "my pet subject," Count Soyeshima said:

"The World War was thought to be the last war in the history of mankind. The Washington Conference was thought to be a gospel of peace. It is six years since the Armistice was signed and three years since the conclusion of the Washington Pact, and the whole world remains an armed camp. Dark clouds are still to be seen looming on the horizon.

"A nation-wide mobilization, naval maneuvers on a titanic scale almost eclipsing all the real naval struggles in history, international jealousies and suspicions, and all the other causes of international estrangement and conflict, are to be seen in some part of the globe. International courtesy will create bonds of amity between nations and will be the best guarantee of the peace of the world.

"There can not be such a thing as an armed peace, which is an anachronism. You may have it for a few years, but it is always a prelude to an armed conflict. 'History repeats itself,' and if that is a fact and if the Powers go on arming as they are doing to-day there will be another world war, which will be followed by a world revolution and civilization will come to an end. Is it not then about time for the Churches of Christ of the world

*Stenographic report of a chapel talk given at the Northfield Conference of Religious Education, July, 1925.

to cry out in unison and with an unmistakable voice, 'Go ye and preach to all nations, urging them not only to limit their armaments, but also to disarm their minds?' "

Dealing with the Japanese exclusion question he said in part:

"I am not going to dispute the right of the American people to exclude not only the colored peoples but also all the peoples of the world from entering their country as immigrants. The immigration question, as far as America is concerned, is a purely domestic one; and, therefore, if she thinks that the time has now come when the colored races should be excluded, she is perfectly justified in doing so, and no one disputes her right.

"If, ten years hence, America decides to permit no fresh immigration even of white peoples no country can protest against her decision. No country has indeed been more considerate towards immigrants than America.

"Australia is a large country with a very small population, but there is no denying the fact that they do not want even immigrants from their mother country to enter their sparsely populated land.

"Since 1820, the United States of America has allowed no fewer than 35,000,000 foreigners—many of them a very undesirable sort—to enter the country as immigrants, and of this number no fewer than 10,000,000 came during the last fifteen years. It is, therefore, perfectly natural that she should have become alarmed at this tremendous increase in her population and should have passed the Quota Act.

"On the quota basis, Japan would have been allowed the entry of 146 immigrants per annum. Admitting that Japanese immigrants undersell their white competitors and that they are clannish and unassimilable, what harm can a contingent of 146 men do in a population of over a hundred millions?

"In ten years it will be only 1,460, and in a hundred years it will be 14,600, without of course taking into consideration the natural increase of population. By that time the population of the United States will have nearly trebled, so that it will but be a drop of water in the ocean.

"On the other hand, what will Japan gain by sending 146 immigrants per annum when her population increases at the rate of 600,000 souls per annum? Nothing. Even if Japan were allowed to send 1,460 or 14,600, that would not solve the problem of her population.

"Why, then does she make so much fuss about this matter? Simply because the Japanese are a highly susceptible people, and feel very keenly any insult, especially if they think that it has been deliberately given. As St. Francis Xavier says, 'Honor with them is placed above everything else. They never bear an insult either in word or deed.'

"And with regard to the recent exclusion law, a section of the people feel that it is a studied insult, for they can not discover how an annual entry of 146 Japanese will be a menace to the political or economic life of your country. 'America,' they say, 'forced Japan to open her door. America has sent thousands of missionaries to the Far East during the last fifty years in order to preach the teachings of Jesus Christ unfolded in the Bible. America has decided to exclude Japanese simply because we are colored, but color is only skin deep. Where is their sense of justice and right?' Writing in the same letter from which I have quoted, St. Francis Xavier says, 'The Japanese listen willingly to things consonant to nature and reason.'

"Japan has assimilated Confucianism and Buddhism and would have assimilated Christianity also, had not the Portuguese missionaries who followed Xavier carried on all sorts of political intrigues. Japan has always been very grateful to Commodore Perry for having opened her door, for when she awoke from her sleep of centuries she found that her very existence as a nation was in imminent danger. It was the advent of Perry which woke her up just in time and therefore it has endeared his memory to the hearts of the Japanese.

"The speedy action of your Ambassador Wood in giving relief to the sufferers from the recent great earthquake has endeared also his memory to the hearts of many Japanese, and therefore when he left Japan soon after the Exclusion Act had been passed, he was given a national send-off. Before the passing of the unfortunate law, Japan was becoming fast Americanized; but now there is a strong reaction and there is no denying the fact that our jingoes—who are fortunately numerically quite negligible—talk of a war with America.

"This is a matter sincerely to be regretted, for from the conclusion of the Washington Conference to the passing of the anti-Japanese law even the jingoes were beginning to disabuse their minds; but now they are again looking towards you with clenched fists. They will not be able to do much, for they are a nonentity in the affairs of the nation, but if the unfortunate and discriminatory law is repealed, even they will not only draw in their horns but will hail you as the champion of justice and right, and of any other nice words which they find in their dictionary.

"There are jingoes in every country, but on the whole they are simple-minded almost to the point of being stupid, and a graceful act or a courteous deed will easily persuade them to alter their tactics.

"I hope and pray that you who are all influential people here in America will leave no stone unturned to see that proper international courtesy is shown to Japan, who but a few years ago was your ally and fought hand in hand with you for the great common cause."

* * *

THE MURRAY GROVE ASSOCIATION*

Walter Gabell

To the Members of the Murray Grove Association:

In giving an account of the affairs of your association for the fiscal year ending June 30, 1925, I am impressed with the fact that it has been a year of fruition, and that all the years to come can and must be years of fruition in greater fold. And by years of fruition, I mean years in which the great efforts and sacrifices of the immediate past are blossoming out and yielding their fruits.

We longed for finer buildings, better equipment, more beautiful surroundings. We have them to the point that they provoke praise and not criticism. We had hoped that the Potter Farm might be brought up to a profitable state of cultivation, and the Potter House well tenanted and protected. All this to-day is an established fact. Then the difficult problem of operating the Murray Grove House worried and staggered us. Could it be run to pay for itself, without the rates being too high for the average lover of Murray Grove? Were capable and willing hands to be found to do the actual work? Smooth as the surface may have appeared, I assure you there were hard places over which we have traveled, but the problems are solved, and the operation of the house is all that could be reasonably desired.

The accomplishment of a great forward step was the final incorporation of the Universalist National Cemetery Association and the adoption of a plan of lots which is now on record in the clerk's office of the country. The cemetery is now legally and physically in existence, and is attracting the attention of many of our clergymen.

Our action has in this instance exemplified in a very practical way the policy of rendering a modern and worthy service to our denomination, and at the same time conserving all that is best in our sacred history, as well as adding new and deeper tradition to this hallowed spot.

We longed for the time when there would be sufficient funds to carry out our ambitions with comfort and the assurance of success. The forlorn state of our finances, which would have discouraged the most strong-hearted, is now only a thing of the past. To-day our financial structure is being admired and imitated by other religious organizations in our church. We are not wholly out of debt, but that end is easily in sight.

The forward step taken last summer looking toward still further usefulness as a denominational shrine was the inauguration

*Report of the President, 1925.

of Denominational Week, following our Annual Meeting Week. This, in my opinion, was a master stroke in putting our institution in the forefront of denominational agencies. Nothing has done more to enhance our prestige and command such widespread respect for the effort we are here putting forth. The possibilities it has opened up for constructive co-operation with all the spiritual, missionary and educational forces of our church are unlimited. On such occasions, every phase of our denominational life can be discussed and developed and sent broadcast throughout our churches, thus crystallizing sentiment and unifying thought and action. Indirectly the importance of Murray Grove will leave its imprint everywhere and our future will become most secure.

And over all was that strong hope and earnest prayer of every loyal worker that the day might come when our membership would be representative of our whole Zion, and the reverence and support of our beloved shrine become a matter of common concern to every loyal Universalist. At this hour this, to a great degree, is literally true, and the forces for denominational zeal which are now being germinated at this sacred spot are being felt in every fiber of our church life. The value and dignity of our institution is being recognized by the highest officials of the denomination. The weight of some of the most influential clergymen of the Universalist Church is behind the policies that your board of managers is following. Many of such ministers have been so whole-hearted in their support, and have wrought such tangible results, that our fondest dreams in this direction have been out-distanced. A few notable instances should be recorded, such as Dr. Huntley's drive for memberships of auxiliary bodies, Dr. Lowe's remarkable array of representative clergymen on our program throughout the entire season, and Dr. Marshall's and Dr. van Schaick's generous support through the columns of the *Leader* and the National Laymen's Committee.

This happy condition of affairs has been no accident of chance or the result of external influences, but rather is the hard-earned reward of honest merit. The loyal souls that have labored so long and unselfishly can look upon the achievements of the present with a just pride and with the satisfaction that comes with the product of one's own effort.

The reports of the officers and various committees as well as a personal inspection of our grounds and buildings tell with forceful eloquence the details of the present state of affairs. No words of mine are needed to impress upon you or emphasize the joy and enthusiasm with which every member of your official family has done his or her duty. It is written in every nook and corner of our activities, from the painting of the little station to the last letter in the secretary's books. I can only add that, if there were no other recompense, I would be well paid for any effort that I have put forth by the joy that has been mine of working in a common cause with such nobility of character as has surrounded me in the Murray Grove Association.

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CHAPEL OF UNITARIAN EMINENCE

In his book, "The Character of Races," published in 1924, Ellsworth Huntington of Yale University said: "In proportion to their numbers the Unitarians, and especially their clergymen, have contributed a greater number of eminent leaders than has any other group of Americans for whom we have statistics."

In commenting on this, the *Register* said: "What is true of Unitarian ministers is also true of Unitarian laymen. It is true to-day. They rank as high in 1925 as their predecessors did in 1825. Can we prove it? Let every minister send to the *Register* the names of all the eminent men and women in his congregation, both members and adherents, and not sons or daughters of ministers only. Include the proper persons who have died within the past twenty-five years. Let the basis of selection be that of Mr. Huntington, namely, inclusion in 'Who's Who in America,' published biennially since 1899. That is not infallible, because many prominent persons are not listed there, but it is necessary that there be definite bounds. We make the selection possible only if there be a set standard."

The Chapel of Unitarian Eminence, as published in this issue of the *Christian Register*, includes the names of 776 adherents and members of the Unitarian Church. There are without doubt many Unitarians appearing in "Who's Who," and living in parts of the country where no churches are established, who are not in the Chapel. They ought to be. Information is desired.

Among the names are a number known throughout the world for exceptional ability and qualities of leadership; but by far the most of the names are those of men and women known chiefly for conspicuous work in their particular communities or callings. These are the persons who are doing the work of the world, applying, as they come and go, Unitarian principles of truth and service.—*Christian Register.*

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THE PARABLES OF SAFED THE SAGE

The Parable of the Exhibitions

I was in London, and I climbed to the top of a Bus and rode for an hour to Wembley, where is a great Exhibition. And I paid my money and entered and walked until my feet were sore. And I beheld acres of Machinery and of Agricultural Products, and of methods of Transportation. Even so have I beheld it in mine own country every few years since 1893, save that we call them Expositions.

And when I was weary, I climbed to the top of another Bus and rode back to the City. And the Bus went by the grounds of the old Exhibition as it was before the War.

Now I attended the old Exhibition and so did Queen Alexandra. And she fed Fish to the Seals, taking up the Fish in pieces of newspaper that she might not soil her Gloves. And I was there that night, yea, and a year later I was there again, and saw all the sights and the Fresh Paint, and heard the music and the cries of the Barkers and the Ballyhos of such as ran the Amusement Park.

And as I passed by, the old Buildings were there in all their dilapidation, and none so poor to do them reverence.

And I listened, and I heard the Old Exhibition shouting across to Wembley, Behold and see, ye who pass by, for as ye are so once was I: and as I am so shall ye be: prepare for Death and follow me.

Now it shocked me to see the ghost of the old Exhibition thus stalking on the threshold of the new one.

And I spake unto Keturah, saying, Behold, such is life.

And Keturah said, It is well that it shou'd be so. The old Exhibition found its uses, and it is no credit to any one's good sense to try to patch up the old buildings. If the old was well in its day, let the new come on and serve its uses, and give place to better.

And I said, Keturah, thou art a most wise woman.

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THE LIMITLESSNESS OF THE DIVINE MERCY

If we should go over the whole Gospel record, one of the things which would stand out most prominently in every incident of our Lord's life would be the lesson of the universality and limitlessness of the Divine mercy. . . . . We see again the ground for the inclusion of mercy as one of the three foundation requirements for the acceptable life: "to do justly, to *love mercy*, and to walk humbly with thy God." Is it not time that a little more practise of this element in discipleship should become noticeable in Christendom? The Lord would be glad, of course, if he could see "justice" in general practise among his disciples. But are there not already large numbers who do practise justice—as they see it—and yet do never think of sweetening justice with mercy? Mercy is essentially a quality of heart, an attitude, a method of approach, a way of feeling and thinking toward those we touch in life. Were it adequately cultivated, it could add much to the values of our contacts with one another. It would greatly increase the exemplary and drawing power of the Lord's Church if mercy were always found in her members.—*The New Church Messenger.*

What the Religious Weeklies Are Saying

FREEDOM AND FRIENDS

How much intellectual freedom is possessed by parsons? Is any man in the ministry really free intellectually? Our good friend, the editor of the *Christian Register*, has been telling us in his most trenchant style for some months that there are no liberals in any communion outside the Unitarian Church. Some of his fellow craftsmen have replied that in making this assertion our Unitarian editor has denied himself the right to be called a liberal. We conclude that the word liberal is a somewhat inexact term; that it means one thing to one Unitarian, something else to another Unitarian and still something else to each individual in every other communion. And the question of intellectual freedom among parsons is also doubtless a matter of relativity.

It is not an overstatement to say, however, that liberals do not, on the whole, speak their convictions as freely as the age demands. Perhaps all true liberals ought to possess the spirit of the pioneer, and something of the spirit of the martyr. But many men who accept freely and gladly the findings in the varied fields of modern knowledge feel no insistent urge to become either pioneers or martyrs. Or if they feel the urge, they are harassed by problems in moral choice. A parson is responsible for his family as well as to the truth. Furthermore, he may face the prospect of losing his place in the church, thereby, as he may be convinced, destroying whatever limited opportunity he may have for carrying on in the cause of enlightenment.

But whatever the particular aspect of the problem that presents itself to the parson he knows that that problem has been faced by every devotee of the truth through the church's history. And he ought never to forget how insidious is the danger the problem conceals at its heart. It is far too easy to find other responsibilities infiltrated with greater moral content than that toward the truth. It need hardly be said that there are lower levels where the cheapest sort of cowardice may become falsely labeled as responsibility. To remain silent lest one lose one's opportunity for advancement in the church is to strike at the root of all moral worth. To seek happiness or any sort of contentment by the same avenue of silence is equally unpraiseworthy. Like many another fearless pioneer, Abbe Loisy, leader of the Roman Catholic modernists, was not unconscious that he might have held a place of supreme and honored leadership in his communion had he been willing to let his mind run in the channels of personal aggrandizement. To one of his associates who had gained no mean place by "playing the game" as the Roman Church would have it played, he sketched an outline of what his own life might have been had he cared to follow the same tactics toward personal advancement. He wrote:

> If I had been willing to imprison myself in Orientalism, I should still be teaching Hebrew and Assyriology under you; as rector of the Catholic Institute, you would sing my praises in your annual reports to the assembly of bishops; I should be cited as an example of the harmony between science and faith, precisely because I had occupied myself only with science and had never spoken of faith. I should probably be an honorary canon of Notre Dame. And that is how I missed being happy in this world!

Loisy's tongue was in his cheek when he wrote that last sentence! No man who sets on the pursuit of truth so high a value can be happy in a sacrifice of any part of that pursuit. But it would have been useless for Loisy to attempt an explanation to a man who had become a success as rector of the Catholic Institute. Between the extremes of cowardice and foolhardiness Loisy had pursued Aristotle's golden mean of courage. The rector of the Catholic Institute would have seen little distinction in the terms.

One need not go outside the ministry of the Episcopal Church—or any other communion—to make a list of such time-servers as the "loyal" Roman Catholic to whom Loisy was writing. There are bishops and deans and honorary canons and rectors of wealthy parishes who have gained the positions they occupy at the sacrifice of all that makes life worth while to other types of men. They have gone into the ministry to make a career. Or if they haven't, their wives or friends or both (and how hard it is for men in the ministry to resist them!) have seen to it that their minds were ultimately turned toward the high places. A pretty weak-kneed sort, we say. Yes; but a pretty good sort, sometimes, on other counts.

It is, of course, a truism to say that the church is always at the crossroads. But the location of the crossroads and their character have been constantly changed through history. They have been changed, however, not by the seekers for worldly position, but by men who have pursued the truth, at whatever cost to themselves or to their friends.

We would warn each youthful, hopeful, and high-minded aspirant for the ministry against his friends. He may be sure that, even before he has finished his seminary course, they will talk to him of bishoprics, of wealthy parishes, of high position in the church. He will be told that he is making a sufficient sacrifice in going into the ministry at all; he must, therefore, consider himself. There must be bishops and rectors of wealthy parishes; why not he? Oh, well-intentioned, kind-hearted, dangerous friends! How little you suspect that your kindly advice comes straight from the heart of hell! And if affection and respect for you is strong, how little can you picture the days and nights of agonized moral confusion you are offering your ardent young servant of the Master of Truth!

Is there intellectual freedom in the ministry of the Episcopal Church? It depends, of course, on the man. If he is a time-server, rather than a servant of Truth; if he is hypnotized with a desire for high places; if he is satisfied with things as they are; if he is a pallid acquiescent, the answer is, no. If he thirsts for truth as, we are told, we should hunger and thirst after righteousness; if he feels the zest of forced marches, loves the sting of rain against a face set into the storm, finds joy that transcends the pain of enforced solitude, thrills at the ache that follows hard battles, and can endure, with high-minded courage for the sake of his cause, the wounds of friends, the answer is, yes.—*The Churchman*.

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THE HIGHER PATRIOTISM

Recent events give point to the question: Is a Christian unpatriotic if he declines to support every proposal of the War and Navy Departments or other agencies of the state?

May not one's very love for his country and his ambition to serve its highest welfare sometimes lead him to dissent strongly from what happens to be the governmental policy of the moment?

Involved in the answer is the whole principle of the separation of church and state, to which all Protestants are deeply committed. On this question we hope to speak more fully in a future issue. For the present, suffice it to say that the very fact that neither church nor state can control the other leaves the church the right and the duty to use its moral influence to lead the state to choose Christian ends.

The fleet is dispatched to Australia for maneuvers in Oriental waters. Suppose it is clear to thoughtful Christians that this is creating suspicion in Japan, making mutual confidence and good-will more difficult. What are they to do?

Or it is proposed to make Armistice Day, already dedicated to the ideals of world peace, the occasion for a regular annual muster of all our military forces, with a popular appeal to the nation to be prepared for war. What shall they do who believe the deepest need of the nation is constructive preparedness for peace?

A recent issue of a magazine published by the same company that owns the self-styled "greatest newspaper in the world"

makes a jingoistic defense of Decatur's famous classic of chauvinism: "My country, in her intercourse with foreign nations may she ever be right, but right or wrong, my country." We are told, in substance, that one is disloyal and untrue who raises any question as to governmental policies. Was Lincoln disloyal then, when he condemned our war with Mexico? Or Liebknecht when he denounced his country's invasion of Belgium? How, one would like to inquire, is his country to be kept in the right, unless her citizens are to be true to their own consciences? Can any one ever truly serve his country by supporting a policy that he believes to be morally wrong?

For the Christian at least, this much should be clear. His supreme loyalty is to Christ and the principles of his kingdom. Living in the midst of a civilization that is only semi-Christian, he may find lesser loyalties—loyalties to race, or class, or government—clashing with this higher loyalty. If such be the case, surely he must bear his witness for the truth as he has found it in Christ. Only thus can he help to build a civilization so truly Christian that a conflict between loyalty to Christ and loyalty to the state will no longer exist.—*Federal Council Bulletin.*

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THE GREAT COMMON HERESY

The most discouraging fact of it all is that such heresy is quite common inside as well as outside the church, and can be found in every type and shade of both conservatism and liberalism. There is a host within the church to-day who deceive themselves into believing that they receive the Bible literally, and yet whose lives every day make vital denial of its most primary requisite and essential Christian spirit. They contend to the uttermost for the verbal and historical accuracy of Genesis and then fall down completely on the Sermon on the Mount. They have implicit faith that the sun really did stand still for Joshua, but they have no confidence whatever that the teachings of Jesus Christ are practical and applicable to present day living. They would not symbolize the story of the creation as found in Genesis for anything, but they both symbolize and nullify the injunctions of Jesus Christ to "take no thought for the morrow" and to "love their enemies" and "to go into all the world and preach the gospel." This spirit is just as true among liberals as it is among conservatives. Many liberals find it just as easy to allegorize the cross with all of its marvelous significance as they do the story of the creation, and thus rob the crucifixion of any vital consequence to the great masses of humanity who have deep and crying need of a sufficient Savior. Many of the liberals etherealize and "pantheize" God and push Him back further and further into the immutable processes of creation until He means as little in the great ethical issues of life as He does to the passionate desire of the human soul that yearns for a conscious touch with the Infinite. Neither theological crowd, let us repeat, is in any position to lay the blame upon the other. There does not appear upon the entire landscape of Christian activity to-day any well-defined and distinct group that stands out in bold relief as having been pre-eminently successful in clarifying and applying Christian faith and giving it triumphantly dynamic qualities for the present situation. Here and there men and women in different groups have been more or less successful, each largely with their own type of individuals. But there has as yet appeared no great class of present day prophets with a unified interpretation and message so eminently fitted to the knowledge and needs of to-day as to make them manifestly the prophetic leaders and voice of God for our own times. It is a situation that rebukes the liberals as well as the conservatives, and the conservatives as well as the liberals. Somehow both schools of thought have as yet failed to meet the situation with such marked degree of success as challenges a large and invincible following. Some mighty emphasis, some peculiarly fitting and timely interpretation and content, are yet lying latent in the gospel of Jesus Christ for our own day and generation, and the world awaits that prophet of God who can sufficiently synthesize the myriad voices of truth and harmonize the conflicting and jangling and incomplete interpretations—jangling because they are incomplete—and mold them into one mighty and compelling conviction to hurl against the sordid materialism and the religious indifference of to-day. Just what that message and emphasis must be, no one as yet seems clearly to have apprehended. But one thing is sure. It will be found in neither extreme conservatism nor extreme liberalism. It will be discovered in neither that bald literalism which makes of the Bible a fetish nor in that easy "literaturism" which makes of it a volume of common and rather indifferent values. Somewhere between the two must come an illumination from our present day knowledge which will make it vitally and magnificently the Word of God to our own times, and give it voice and message transcendently more powerful and significant than is now being done for the vast majority of humanity by any school of interpretation.—*Herald of Gospel Liberty.*

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UNDERSTANDING ROMAN CATHOLICS

A valuable service has been rendered by Prof. Daniel Evans in his series of articles on the Roman Catholic and Protestant Churches, which comes to a strong and constructive conclusion in this issue. Fairly and frankly Professor Evans has stated and interpreted the facts. In this case, as we are likely to learn in other cases, the facts show that the other fellow is better than some of us may have supposed. We can see his mistakes and our own mistakes. We can also see that we have much in common. Professor Evans does well to emphasize the fact that we should cultivate good will and friendly relations with our Roman Catholic neighbors. As fellow-citizens and fellow-Christians we do well to be tolerant, magnanimous, ready to learn of each other, ready to help each other. We do well to develop co-operation in the "furtherance of common causes." Co-operation in work for the good of all is one of the best and surest ways to overcome human difficulties, and to make progress. —*The Congregationalist.*

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EVOLUTION

It is safe to say that there has never been quite so much discussion of the theory of evolution as in recent weeks. Just how many have done real thinking on the subject, and just what proportion are able to consider the matter in a fair and unprejudiced way, it would be difficult to determine. When the claim is soberly made by sincere followers of Christ that one can not possibly accept the scientific theory of evolution without being false to his Christian profession, it is not easy to give the theory a square deal. There have been, however, so many splendid Christian men and women who could say conscientiously with Dr. W. W. Keen, the eminent physician of Philadelphia, "I believe in God and in evolution," that one ought to go very slow in questioning the possibility of being both a loyal Christian and a convinced evolutionist at one and the same time. In the great family of *Messenger* readers, there are sincere folks on both sides of this issue, and it is assuredly one of the questions on which we must learn to be tolerant. Perhaps the safest attitude to assume is that taken humorously by the late John Kendrick Bangs, in his well-known lines:

"Whate'er my forebears may have been,
Ape, insect, bird, flesh, fowl or fin,
I am myself, and, rain or shine,
Intend to fill the place that's mine.
Say what you will, prove what you can
About the origin of man,
No line of monkey ancestry
Can make a monkey out of me."

These lines, however, suggest that perhaps the most common illusion under which many folks suffer is the false notion that evolution, as understood to-day by scientific men, makes it necessary to believe in man's "monkey ancestry." To teach that both men and monkeys are descended from an original cell does not, of course, involve anything of the sort.—*Reformed Church Messenger.*

Understanding Our World

Watching the Pacific Basin Simmer*

On a morning in July fifty-three American warships sailed from Honolulu harbor, Australia bound. On the same morning the Institute of Pacific Relations opened its initial session in the same city. There was, of course, no connection between the two events. No official mind had timed the Hawaiian maneuvers of the battle fleet to come to an end with the arrival of members of the Institute. Nor had the projectors of that gathering planned to delay its sessions until the fighting forces were safely started for the Antipodes. Yet the double occurrence was a sign hardly to be overlooked. For the power that left Honolulu that morning is a power which has been trying to solve international difficulties for centuries, and with indifferent success. While the power that entered the city is a power which is now for the first time insisting that it be given a chance to try its hand. And the place where this took place is called "The Crossroads of the Pacific."

Just a few more than a hundred persons went to Honolulu as active members of the first session of the Institute. No one attended in an official capacity. There were some there who could never quite afford to forget that they possessed official capacities elsewhere, and who were accordingly cautious in their speech lest what they said be one day used against them. But for the most part the Institute was composed of men and women from Australia, New Zealand, China, Japan, Korea, the Philippines, Canada, Hawaii and the continental United States, hopeful to find, in an atmosphere of free discussion, the way by which peace may be preserved in the basin of the Pacific.

Thanks to the advertisements of a group of railways multitudes of Americans are by now familiar with Roosevelt's dictum: "The Pacific era, destined to be the greatest, is just at the dawn." But with that we may couple the warning of a longer respected, if anonymous, authority:

> Red sky in the morning;
> Sailors take warning.

The dawn of the Pacific era, now full upon us, has seen altogether too much red sky.

The Institute of Pacific Relations is an attempt to send out warnings of threatening weather, and at the same time to seek to so chart the course for such ships of state as float in Pacific waters as to promise them safe passage and harbor. Or, to change the figure, the Institute is an attempt to plant in the opening years of the Pacific era what the Atlantic era and the Mediterranean and the eras before have so conspicuously lacked—some alternative in international difference for force. If the men of the differing nations can be induced to sit down and discuss together the issues which provide friction there may come that mutuality of respect for the mental and personal attributes thus represented as shall make vigorous the promise of peace. Peace is the child of mutual regard. The Institute of Pacific Relations is seeking to set under motion a continuing process for fostering by mutual discussion this mutual respect.

The gathering in Honolulu did not make a good news story. Most of the sessions were held behind closed doors. In the open session the set speeches did not easily lend themselves to sensational quotation. Even in the round tables and forums to which the public was not admitted the patient search for facts did not give room for many moments of tension. On the whole, the Institute proved to be not much more than fifteen days of study, carried on in an atmosphere of mutual consideration, in which every effort was directed toward the discovery of the issues which now menace the peace of the Pacific.

This was, in truth, the major result of the session. The points at difference between the nations of the Pacific era were dragged into the open. This may not seem like a result of much moment. There will be a few questions named in the proceedings of the Institute when those are published which were not known to be there when the members first assembled. But there is value in having the problems delimited. And there is further value in having the existence of some of the problems certified.

The issue as between Japan and the United States, growing out of the passage of the immigration act of last year, furnishes an excellent case in point. Several of the American members came to the Institute with the belief that the passage of the law of 1924 could be regarded as a dead issue, and that, if certain misguided American sentimentalists would only stop shaking the carcass, the Japanese would soon forget all about it. This view was openly declared in one general forum by an American member from California, and the churches were held up as the especial sinners in thus artificially galvanizing a corpse which, left to itself, would soon disintegrate.

It is not known how many Americans may have taken that view to Honolulu. It is hard to think that any can have taken it away. For whatever the merits of the case it was clear that the manner of the American action represents to the Japanese at once a wound to their racial and national self-respect and a turning point in international policy. The issue thus raised is with them almost an obsession. It was constantly on the lips of the Japanese at Honolulu, even after the Californians had warned them that continued agitation meant increased anti-Japanese feeling on the Pacific coast. It is as silly to maintain that Americans are keeping this issue alive as it is to hold the Bolsheviki responsible for the present disorders in China.

Many indeed were the problems which this first Institute session turned up for later study. The "white Australia" policy; Philippine demands; Korean claims; the position of missionaries in regard to Chinese treaties; the industrialization of the Far East; British, American and Japanese naval and military policy in the Far East; opium—all these and other questions were given careful attention. None of them, however, could equal in tensity the questions which grow out of efforts for the rehabilitation of China and out of the migration issue between Japan and the United States.

Under all the problems that vex the peoples of the Pacific basin, however, there is one general problem which can not be ignored. This is the problem of race. To the tinted peoples along the western shores of the Pacific the whole future is comprehended in one question: "Is this, or is this not, to be a white man's world?" Out of that question, ever present in these days of color's rising tide, comes all the mischief of such a cruise as that of the battle fleet to Australia. Does it mean that a white America stands ready to back a white Australia? Every politician, every newspaper editor around the mighty rim, began to ask that question the day the cruise was announced, and to supply an answer in accord with his wishes or his fears. And while the racial tension remains acute, it behooves the authorities in every country to remember that their every move—however innocent when considered independently—will be interpreted in the light of this issue.

There was a constant effort at Honolulu to explain white attitude toward this question on the basis of a feeling of racial differentness rather than of racial superiority. The groups from New Zealand, Australia and the United States contained some distinguished scholars in the fields of study which cover racial concerns. All of these assured the groups from the Orient that there is no possible scientific basis for a belief in white

*Paul Hutchinson, managing editor of the *Christian Century*, attended the Institute of Pacific Relations, Honolulu, and reported the proceedings for the *Christian Science Monitor*. His dispatches were the most interesting and informing received in this country. This article, which he wrote for his own paper, gives a broad survey of the gathering.

racial superiority in the present state of knowledge. One or two went farther and suggested that if there is any question of superiority or inferiority involved, such facts as we now possess would indicate the superiority of the Mongoloid peoples. But since experience in these fields is so limited, and standards of judgment are so lacking, the members of the Institute were apparently content to rest the question with a recognition of racial difference, and to admit that this difference has an effect on popular psychologies which must be taken into account.

When this is said, however, two words of caution should go with it. The first concerns the lack of knowledge in this realm. On every hand this first Institute session found itself handicapped in its study by a lack of a firm fact-foundation. But this was more true in the study of race than of any other factor. There was only one member of the Institute who spoke with anything approaching certainty on the facts of race. He was a brilliant lecturer in political science in an Australian university. And he was twenty-four years of age. For all the study that is being given to this question, there is not a conclusion of importance yet arrived at which must not be labeled tentative. It is a good thing that the dawn of the new era finds the acquisitive whites forced to admit as much.

The second caution requires us to remember that we have not lessened the danger of racial friction if, after disclaiming any position of racial superiority, we stress the disabilities growing out of racial difference in such a way as to make others think we hold ourselves in a favored class. No form of words is going to satisfy here. While the white man insists on certain rights and privileges when he settles in the lands of the tinted races, and at the same time refuses to those races rights and privileges of anything like a reciprocal character, it will be almost impossible to keep the racial issue from growing acute.

For the moment the racial question may not frighten us. Apparently, the trump cards are in white hands. But it is not certain that they will always stay there. No imagination can picture what the noon of the Pacific era will be if it finds an Orient making full use of the resources—both in men and materials—now lying undeveloped. Yet this is almost certain to come to pass. It is, therefore, a matter of moment if our interpretation of racial difference is of a nature to make co-operation between East and West difficult. Herein lies the ultimate mistake in America's dealings with Japan. This to us, said the Japanese spokesman at Honolulu, is plain notice that you do not value or desire our co-operation. It is the driving of a wedge between East and West.

None of the peoples can afford to have wedges driven between them and the other peoples of the Pacific. The hope for an era of peace is dependent on a common readiness to co-operate. The Institute of Pacific Relations offers a means whereby the peoples of the Pacific can discover what the hindrances to such co-operation are, and how these may be overcome. The Honolulu session was only a beginning in seeking this end. It was a very cautious beginning. In some respects it was almost too cautious. There was quite too noticeable a tendency to hold back at any moment when zealous "advisers" raised the cry, "Don't embarrass the State Department!" If unofficial approaches through common study are to make much progress there must be, in the future, a greater readiness to let the feelings and prerogatives of state departments suffer, if need be, in order to come to grips with actualities. And a point where the East says, "This is a dividing wedge," while the Western State Department puts up its sign, "Dead issue: Keep off," is a good point at which to risk some embarrassment.

The presence of this wedge was also suggested by the absence of Russians from the Honolulu gathering. Here, again, score another for the State Department. So far as the gentlemen in Washington are willing to admit, there is no such state as Russia. The mere fact that Russia is having more effect on the present development of Far Eastern politics and policies than any other nation—more almost than all the other Western nations put together—was not sufficient to bring members from that country to an informal discussion of Far Eastern affairs. The State Department went unembarrassed! But the Institute went limping. It is nonsensical to suppose that any full understanding of Pacific conditions can be obtained by people who have not listened to the Russians. And especially is this true just now, when the Russians, with a unique prescience as to what the Pacific era is to be, have thrown their lot in on the Eastern side of the wedge.

I talked enough with Chinese and Japanese members of the Institute to know that they went away from Honolulu less satisfied with the conditions which they found there. They were ready, in almost every instance, to admit the good intentions behind the gathering, and to join in the hope of its future usefulness. But they seemed to feel that this usefulness would depend to a large degree on the ability of Westerners to get over their habit of lecturing the East. In this, let it be admitted, the Americans were the worst sinners. There were Americans at Honolulu with an astonishing range of knowledge covering the issues which came up there. But most of them had spent fairly long lives either in instructing or advising Orientals as to the path in which they should walk, and it proved hard for them to take another attitude.

When Orientals come into a session like that of the Institute of Pacific Relations they make an initial concession by consenting that the proceedings shall be in the language of only about one-tenth of the peoples involved. In this they put themselves at a distinct disadvantage. Account must be taken of this fact. Time must be reserved for those who are working in a foreign language-medium to marshal and present their ideas. And least of all must their minor lapses, induced largely by this handicap, be pounced on as a text for rebuke or exhortation. There can be no teacher class in a successful gathering of this kind. All the participants must be learners together. If there are those who have passed the learner stage, they do not belong.

To the Americans who attended the Honolulu gathering there came one sobering revelation. It came from a Japanese—a little old man who conducted for years the most liberal weekly in Tokyo, and who, at Honolulu, contributed so much to the reality of the discussions that the chairman, Dr. Ray Lyman Wilbur, introduced him at a public meeting as "the wise old man of the Institute." This man has worked unceasingly to bring about the overthrow of the militaristic oligarchy in his own country.

This Mr. Zumoto had been speaking one night to a public meeting. He had been talking about America as others see her. In America, he suggested, the discussion of matters of high spiritual and cultural significance is done by one section of the community, while the shaping of practical political action is charged off to the working of a totally different section. "It is certainly a convenient arrangement," observed Mr. Zumoto. "It undoubtedly saves the noble-minded section a lot of trouble of an unwelcome nature. But its operation is very unfortunate to those who have to suffer from it."

Then this Japanese went ahead in this fashion: "The more I study the international situation in the Pacific, the clearer becomes my vision that America is *par excellence the* problem before the peoples of this great ocean. On any of the problems in which these Pacific nations are vitally interested, the discussions at our round tables have shown that sooner or later we strike the ground rock of American viewpoints and American policies. Our further progress in our efforts for satisfactory solutions of these problems, therefore, depends altogether upon America."

There are ambitious plans afoot for the continuation of the Institute. A permanent secretariat, continual fact-finding, regular biennial general sessions—all these are projected, and all should be held. But the Americans who rush blithely into such an enterprise, assured that if they can only organize something for the benefit of others all difficulties will disappear, will do well to ponder for a while this note on which this Japanese liberal closed the first sessions of the Pacific Intitute.—*Christian Century.*

Home and Children

CITY COMRADESHIP

Face on face in the city, and when will the faces end?
Face on face in the city, but never the face of a friend;
Till my heart grows sick with longing and dazed with the din of the street,
As I rush with the thronging thousands in a loneliness complete.

Shall I not know my brothers? Their toil is one with mine.
We offer the fruits of our labor on the same great city's shrine.
They are weary as I am weary; they are happy and sad with me;
And all of us laugh together when evening sets us free.

Face on face in the city, and where shall our fortunes fall?
Face on face in the city—my heart goes out to you all.
See, we labor together; is not the bond divine?
Lo! the strength of the city is built of your life and mine.

Anna Louise Strong, in Christian Century.

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THE REAL PRINCESS

ROLF and Gretta were visiting their uncle in the cottage by the woods.

"Sometimes the princess passes here," he told them. "Perhaps if you watch you will see her."

They were at once much excited. They had never seen a princess.

"She will be beautiful," said Gretta.

"She will ride a pony and will be kind to every one," said Rolf.

The very next day their uncle had to ride away on business.

"But we shall not be lonely," they told him. "We shall watch for the princess."

Gretta decided to knit a cape for the princess's doll, and Rolf said he would weave a basket in which to carry it. All the morning their fingers flew and by noontime both cape and basket were finished. But the princess did not come. They watched and watched and at last were ready to give up. Then suddenly Gretta cried, "Here she comes!"

Riding on a pony, came a girl about her age. She was very pretty, though the corners of her mouth turned down instead of up; and to Rolf's surprise she struck the pony a sharp blow before she reached them. They stepped forward into the road as she came nearer and began curtsying. She reined in her pony, and Gretta handed her the fine basket on which Rolf had spent so much time; in it was the doll's cape. The princess reached down for the basket and opened it quickly.

"Oh," she exclaimed with a glance at the wooden doll in Gretta's arms. "My doll wears silk, and I do not care for baskets." She struck the pony again and rode away.

Gretta looked at Rolf, and the hot tears rushed to her eyes.

"Never mind," he said; "she is not a real princess or she would not act in that way. Let us walk in the woods and gather flowers. We can take your doll along, and you may have the basket for her cape."

Gretta dried her tears, and the two children entered the woods. There were many flowers, and soon they had their hands full. They were about to return when Gretta seized her brother's arm.

"Some one is crying," she said.

Rolf listened. He followed the direction of the sound until he came to a little girl who had caught her foot between the roots of a tree and could not move it.

"Don't cry," he said kindly. "I will help you." With his sharp knife he cut one of the roots away until she could free herself. But she looked so tired that tender-hearted Gretta invited her to the cottage to rest. The little girl was glad to go with them. When they reached the cottage Gretta poured milk and cut bread for her, and then she felt better. Gretta showed her the basket and the doll's cape that she and Rolf had made.

"My doll is made only of wood," she said. "But I love her dearly, and you may hold her if you wish."

The little girl did wish; and she tried the cape on the doll several times and admired the basket until Rolf felt very proud of his work.

"If you would like the basket, you may have it," he said, "and I will make my sister another."

"You may have the cape too," said Gretta.

The little girl was delighted and hugged Gretta and thanked Rolf over and over again. But at last she said she must go; and before they could think of a way to keep her longer she was gone.

"She is much more like a princess than the other one," said Gretta.

"It isn't being called princess that makes you one," said Rolf.

They talked for a long time after that about their new friend, and were sorry they had forgotten to ask her name.

"Perhaps we shall see her to-morrow," said Rolf.

But the next morning a horseman reined in at the door. "The princess wishes you to take luncheon with her to-day," he said.

How disappointed they were! But, since an invitation from a princess is a command, they hastened to get ready. On reaching the palace what was their astonishment to see the little girl of the woods come forward to greet them!

"Why," exclaimed Gretta, "I thought—Why, how can you be—"

"I am the princess," she smiled. "Perhaps you saw another girl on a pony yesterday. She is the daughter of the head keeper at the palace lodge. When I left you in a hurry," she went on, "I saw some one coming for me, and I wanted to surprise you both. Are you glad to be here?"

Gretta's eyes shone. "I have my knitting. I am making another doll's cape," she said.

"My doll seems to be proud of hers," said the princess with a happy laugh. "She has worn it all day. Come, I shall show her to you. And," she added, turning to Rolf, "if ever you weave a basket large enough to hold them, you may have a pair of my rabbits. You might run down to the hutch now and choose them."

On the way home that afternoon, Gretta and Rolf agreed that they had never spent a happier day.

"She wasn't like a princess at all," said Gretta.

"She was just like any other girl and very sweet and kind."

"That is what makes her a real princess," said Rolf. And Rolf was right.—*Irene S. Woodcock, in Youth's Companion.*

* * *

TEACHING BY THE ASSOCIATION OF IDEAS

At the time when my son was about three years old, I happened to read a book on Psychology which gave me a new interest in my boy's development. In the evening I would take him on my knee and tell him a story purposely designed to impart to his child mind some facts that would interest and at the same time instruct him.

For example I would start off like this:

"Once upon a time there was a kind farmer. He had two little boys, Jackie and Tommie. One day the farmer took his little boys out to the apple tree that grew near the barn and he said, 'Now you have both been good boys and I am going to give you the apples that are on this tree.' There were five apples on the tree and the farmer picked them all. He gave three apples to Jackie and he gave—let me see, three and two are five—he gave the other two apples to Tommie."

After a few weeks of telling often the same story, I would be more deliberate in making my calculation, and the response would come from my little boy.

I remember the thrill I felt one evening when I was telling him about a farmer who had three mules and four horses—we had used the same combination in a squirrel story. This farmer wanted to build a new stable. I said, "Now let me see, how many stalls did he need to have for three mules and four horses?" and in a moment a little voice piped up, "Seven, Daddy." He had applied his knowledge!

So I proceeded from one story to another. I told him about the oceans, about the millions of yellow people who live in China, about Washington, Grant and Lincoln, and it was a delight and satisfaction to see the hungry little mind drink in the facts of life and of nature. Unconsciously, he learned arithmetic, history and geography.

He is fourteen now, a senior in high school, has just been elected class historian, and for two years past has not brought home a mark below 80.

I wish I could tell every young parent of the joy and satisfaction that come from this practise of which I have spoken. The daily confidential intercourse establishes a bond between parent and child which is invaluable, and the mind of the child is greatly enriched, making the school lessons easier to grasp because of the breadth of vision acquired.

One of my son's teachers told me the other day that she had never seen a pupil who could absorb knowledge so easily. I feel quite sure his progress has been due to our stories and talks rather than to any special native ability.—*George F. Lumb (National Kindergarten Association).*

* * *

THEY AIN'T DONE RIGHT BY OUR SAX

The police officials of Washington, D. C., have recently attempted to solve a nice question in censorship—when is music indecent?

Sergt. Rhoda Milliken of the Women's Bureau takes a strong out-and-out position. She says that "any music played on a saxophone is immoral." But *is* any music ever played on a saxophone? And if it were, is the music immoral before being played on the saxophone, or is it the conjunction of music with the saxophone which is immoral?

Turning from these complexities, we hark to the refreshing voice of Officer Clarence Talley, who gives it as his opinion that "the saxophone is elevating and respectable if treated right." Another "if." For who has ever treated a saxophone right? The saxophone, like the mule, is a hybird product created to be abused by those who use it. Teamsters who can not cope with the high spirits of the horse or the reflective philosophy of the donkey are efficient and skillful mule skinners. Similarly, saxophonists are drafted as a class from those gentlemen too proud for the kazoo and in talents too poor for the clarinet. They manhandle an instrument endowed with a mechanical but impish sense of humor: a sterile, hybrid, mocking instrument which transmutes the ineptitudes of its wielders into profoundly skeptical, doubting, jeering cries, ridiculing all of man's fonder or nobler emotions. It is fair to say that in most instances the saxophone comment on life is immoral.—*Independent.*

* * *

LOST IN A DRUG STORE

"I'll only be gone five minutes," a city man told his wife, soliloquizing: "I ought to be able to run into a drug store and get this prescription filled in that time."

He entered one of those modern drug stores, so called.

Greeting him at the left, was a polished soda fountain and lunch counter. At his right was a bargain table of writing paper. At a counter that displayed eggs in cartons he inquired where he could find the prescription department.

"I'm sorry I don't know," replied the blond saleswoman between chews of gum. "I've only been here a month, you know."

A like inquiry at the toy counter further down the aisle brought this reply: "I don't know whether we handle prescriptions any more, but we have a full line of walking and talking dolls."

The following is a rough ground-floor plan of the drug store as the medicine seeker found it in pushing his search:

"Radio sets."
"Latest novels, 75 cents."
"Umbrellas at a sacrifice."
"Kodaks and photographic supplies."
"Smoking outfits."
"Ivory dressing-sets."
"Bathing-suits."
"Fishing-tackle."
"Picture-frames."
"Auto accessories."
"Bathrobes, blankets and house dusters."
"Electric irons and toasters."
"Fire extinguishers."
"Gloves and handkerchiefs."
"Typewriter ribbons and mucilage."
"Waste baskets and clothes hangers."
"Rugs and window curtains."

Wearied and out of breath, the customer with the prescription finally espied an elderly salesman wearing a cascade of whiskers in lieu of a necktie.

"How long have you been working here?" he inquired.

"What's that?"

"I said, how long have you been employed here?"

"Oh, about thirty years—no—let me see now. I came here about the second year after the big blizzard of '88 and—"

"Did you ever hear of the drug counter?" the customer persisted.

"Well, let me think," rejoined the veteran, scratching his head thoughtfully. "Some one did ask about it four years ago. At that time, as near as I remember, it stood away back in the store. You might look behind that special sale of tapestry."

The customer finally did find a sign that, when the dust was wiped away, revealed the word, "Prescriptions."

"Five minutes and two hours late," said his better half sarcastically when the persistent hunter finally returned with the medicine.—*Pathfinder.*

* * *

TYPE LICE LOSE HOMES

Two Japanese newspapers have agreed to limit the Chinese characters in use to 2490 instead of the 6000 odd formerly drawn upon by the compositors.

Even at that, setting a stickful must be about as simple as assembling an automobile.—*Exchange.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

The Church of the Spirit

By Francis Greenwood Peabody. The Macmillan Company. $2.00.

"Among the many causes of division which have perplexed and distressed Christians one issue has become of late increasingly conspicuous, and creates the most definite, and perhaps the only distinct, line of cleavage. It runs between those who are primarily concerned with Christianity as an institution and those who find its essential character in an experience; between dogmatic Christianity and spiritual Christianity; between the church of authority and what may be loosely called the church of the spirit." With these significant words Dr. Peabody begins his latest book, "the last of a series of short studies which have been concerned with the teaching of the New Testament and its applicability to modern life." They are words over which one may well ponder, and they state the thesis of the book.

In the exposition of this thesis Professor Peabody begins by explaining the distinction between the church of authority and the church of the spirit, but it is a distinction with which we are all familiar. He then narrates the history of the church of the spirit, mentioning the names of Paul, Augustine, St. Francis of Assisi, Eckhart, Wickliffe, Huss, and others, and referring to such movements as Montanism, Waldensianism, Methodism, Quakerism, and modern liberalism. The sins of the church of the spirit next occupy him; among those sins he lists spiritual illiteracy, spiritual complacency, spiritual indolence, and spiritual intolerance. Under the caption, "The Church of the Spirit Militant" he describes the crusade against industrial evils, wars, and the sins of society. He pictures the church of the spirit as attacking not "theological errors or alien creeds," but "the far more insidious antagonism of a despiritualized and materialized civilization." Finally he looks forward to the triumph of the church of the spirit, surveying such allies of the church as science and literature, and expressing his hope that at the end the church of the spirit may conquer the church of authority. "When the church of authority," he writes, "becomes thus the unencumbered bearer of the spiritual tradition which the teaching of Jesus inspired, and which no succeeding period in history has wholly obscured, then at last, and then only, the church militant will reach its irresistible consummation and attain the joyful peace of the church triumphant."

In one of his learned, urbane, and satirical books Anatole France tells how certain revolted angels plan to overthrow the ruler of the universe and to put Dionysos in his place, but when their plans are in readiness and they come to Dionysos they find him unwilling to lead them. He tells them that he has had a vision, and that in that vision he saw himself enthroned. He tells them that in his vision he grew to become just such an one as the present ruler of the universe, that he founded his church with his pope and his priests, and that in the end revolted angels sought to overthrow him. He refuses to have anything to do with the enterprise. Cynical M. France's observations have been, but profoundly true none the less. The church of the spirit could not conquer the church of authority without becoming itself a church of authority, any more than Christianity could conquer the empire without becoming imperial or the pagan world without becoming pagan.

Indeed, the present time illustrates the chief danger that threatens the church of the spirit. Dr. Peabody a little complacently assumes that all so-called liberals are members of the church of the spirit, though he freely grants that they are not the only members. One wonders if he is right. When one thinks of the fulminations of the editor of a leading journal of the religious liberals, one wonders if they are representative of the church of the spirit. Far from standing alone, this editor has general, though by no means universal, support. Liberalism has shown a tendency to become complacent, dogmatic, even intolerant. In the so-called orthodox churches are many who deserve, much more than the liberals, a place in the apostolic succession of the spirit. They are keenly sensitive to the perils of a church of authority, while the complacent liberals risk the loss of their precious heritage because they do not appreciate its value.

Dr. Peabody has written an excellent book, written with considerable erudition and no slight charm of style. He has admirably supplemented Auguste Sabatier's "Religions of Authority and the Religion of the Spirit." With almost all that he says in praise of the church of the spirit we are in heartiest accord. But we think that he under-estimates the strength of that trait of human nature which demands authority and which, in a short generation or two, has invariably converted the teachings of a man of the spirit into the dogmas of a church of authority—not only in religion but in every field of human activity and thought.

* *

Jesus and the Jury

By Ashley Day Leavitt. The Pilgrim Press. $1.00.

In a little book of less than fifty pages Mr. Leavitt, who is minister of a Congregational church in Greater Boston, preaches an effective sermon on the trustworthiness of the judgment of the average man. He makes use of the coincidence that just as there are twelve men on a jury there were twelve men in Jesus' band of disciples, and he carries the analogy further by making the disciples act as a jury, judging Jesus. He points out that the disciples were ordinary men, and he maintains that if one were on trial one would choose such men for the jury. From that point of departure he goes on to argue that on moral and spiritual questions the average man is more competent to judge than the expert. The essay closes with an appeal to let the mind follow the heart, "not humbly but as an ally of faith."

* *

Grass

By Merian C. Cooper. G. P. Putnam's Sons.

Perhaps some of the readers of this review have been fortunate enough to see "Grass" on the screen, and if so they have the reviewer's envy. The picture was the object of the trip which Merian Cooper, Ernest Shoedshack, and Mrs. Marguerite Harrison made to the land of the Baktyari, and it is the chief result of their thrilling experiences migrating with the tribes. The book is an incidental product, but it is a magnificent record of adventure none the less.

The three adventurers sought to make a great motion picture of the life of one of the less civilized peoples, and they found their material in the Baktyari tribes of Persia. The life of these people, moreover, was of great dramatic interest because of their semi-annual migration. The film tells the story of this migration, and the book tells not only of the migration, but also of the adventures of Cooper and his associates who went on the migration. In order to understand the reason for the migration, let us quote Cooper's explanation:

"It is all caused by a cruel trick of Nature. First she makes the tribes dependent on grass for life . . . . and then she doesn't grow grass in any one part of this tribal country the year round. Here to the west of the mountains it is low and hot. Therefore there is plenty of vegetation here in winter; but that vegetation is withered up in the summer. Now, on the other side of the mountains—the eastern side— it is high and cool. Therefore there is plenty of grass there in the summer; but that grass is killed by snow and ice in the winter. So there you are. Half the year the grass grows on the eastern side of the mountains; the other half, on the western side. But neither side has grass the year round. So twice a year, spring and fall, year in and year out,

through the centuries, Nature has forced the tribes thus to fight their way back and forth across rivers, and mountains, and snow, to reach the life-giving grass."

That is the background of the moving picture and the book. Cooper and Shcedshack and Mrs. Harrison lived with the Baktyari as they left the withering plains of the west and made their great spring trek to the summer grazing grounds. Thousands of families with their animals moved slowly out of the warm country, across a storming torrent, up the foothills, and over the lofty mountain ranges. Barefoot they walked for days in the snow of the mountain heights, dressed as lightly as if they were on their sunny plains. Almost altogether without tents, they slept night after night in the open. Women carried their babies on their backs while they tended sheep and goats. On part of the journey the men were constantly on the alert, fearing attack from hostile tribes. Hardship, suffering, perils, they endured, and this migration is not a unique thing; it happens twice in every year.

The story, as Cooper tells it, is magnificent, not because he is a first-class writer, but because the barbaric heroism of the tribesmen grips his readers as it gripped him. Something of the primitive, the elemental, must be stirred in every reader of the book, in every spectator of the motion picture. There is something magnificent in the migration of this hardy race. And one admires Cooper and his associates, seekers after high adventure, bringing to us in our indolent comfort the challenge of a glorious spectacle and a stirring record of a simpler, hardier race.

* *

Prayers for Boys

By Herbert C. Alleman. Henry Altemus Company. 50 cents.

The Henry Altemus Company is publishing a number of little books in a "Life of Service" series. Of those already issued four are by Ralph Waldo Emerson. Two of the most recent books in the series are "Prayers for Girls" (Scovil) and this book. It consists of sixty-four pages printed in large type and is small enough to be easily slipped in the pocket. There are in it one hundred prayers for boys, of about a hundred words in each. These are for the morning, for midday, for evening, for guidance, strength, safety, purity and other virtues, for success at school, for before the game, for our country, for the world, the church, for parents who have lost a son and for a son who has lost a parent. There are also prayers for on a tramp, in camp, on a visit and other special happenings in a boy's life.

Prof. Luther A. Weigle of Yale University writes a beautiful little introduction to the book in which he tells the boys that some of the forms they will want to commit to memory, but that the object of all forms is to create the spirit of prayer so that they may pray in their own words. He begins his introduction with these noble words:

"There was once a Boy of whom it is recorded that he grew in wisdom and stature and in favor with God and man. He worked faithfully, played fairly, and was always ready to do a good turn. He loved the out-of-doors, and he knew how to pray.

"When he became a man, he did so much for the world that we call him Saviour, and human history stands redated from his birth. Most important of all, he showed the world what God is like, and taught men how to pray. 'When you pray,' he told them, 'say, Our Father.'

"Prayer is as natural as talking to father and mother. We are free to say anything to God that is in our minds. He is our Father, and is interested in all that we do or think."

Underlying these words of Dr. Weigle's there is evident a clear-cut distinction between our Master and the Father to whom he prayed. When we turn to the prayers themselves we find that about half of them are to "the Father" and close with the words "for Jesus' sake," and the other half are made to "the Lord Jesus Christ" and close with the words "for thy name's sake." Here, for example, is one entitled "On a Tramp:"

"Lord Jesus Christ, thou didst walk with thy disciples through the fields and by the sea. Thou didst point out to them the birds and the flowers, the sky and the trees. Thou didst sleep with them under the stars and eat with them by the way. Thou wast weary and didst sit by the well. Be with us to-day. Help us to see the beautiful things in earth and sky which are signs of our Heavenly Father's love. When we are tired and hungry may we remember that thou didst not have where to lay thy head and didst pluck the grain for food. Make us content with the things we have. Watch over us and bring us safely home. For thy name's sake. Amen."

We see no objection to offering a prayer to Jesus Christ, although we ourselves prefer to pray as he taught us and direct our prayers to the Father, but if we are going to pray to Jesus as the boy is taught to do in the beautiful little prayer just quoted and ask that his spirit will help us see the signs of the Heavenly Father's love, we think we should make it clear to the boys that they can also pray to Mary, the mother of Jesus, St. Paul or St. Peter, or even some of our noble grandmothers and grandfathers. We may have communion with any noble spirit.

The prayers in this little book are simple, devout and practical. We welcome the effort to put something in the hands of boys and girls which will cultivate the spirit of prayer. From the liberal standpoint we can not recommend the use of this book except in the hands of wise parents or teachers who will make clear the distinction between the one God and Father of us all and His children on earth of whom Jesus was the noblest. And we would not evade the matter with growing boys and girls. The way to give them an overpowering love of Jesus and a desire to follow him is to make this distinction clear.

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Publicity

By Ivy L. Lee. Industries Publishing Company.

This pamphlet contains two addresses by Ivy L. Lee, one, "Publicity and Propaganda," delivered before the Advertising Club of New York, and the other, "Publicity as Applied to Public Service Corporations," before the annual convention of the American Electric Railway Association at Atlantic City. These addresses, together with the questions asked from the floor at these meetings and Mr. Lee's answers thereto, give an excellent summary of "some of the things publicity is and is not" in the opinion of a man who stands as an authority on the subject in the United States. It ought to serve to clear up many misunderstandings of the lay mind.

Mr. Lee defines publicity as "everything involved in the expression of an idea or of an institution—including the policy or the idea expressed." The really self-respecting publicity man, he thinks, will not content himself with "putting over" the policy of his company, but will insist on having a hand in the formulation of that policy. If the policy is a vital one it will have news value and the newspapers will be glad to get publicity material, otherwise no amount of forced publicity will count for anything because the public won't be interested enough to read it. "News is that which the people are willing to have brought to their attention," says Mr. Lee, "while advertising is that which the advertiser himself must pay to get to the people's attention."

Mr. Lee objects to the statement of President Coolidge that propaganda is objectionable because it seeks to present only a part of the facts. "To present a complete and candid survey of all the facts concerning any subject is a human impossibility" according to Mr. Lee, who maintains that "the essential evil of propaganda is failure to disclose the source of information." The public has a right to demand that whoever utters propaganda shall stand sponsor for it. If the source of a statement is known its value can be easily ascertained, and therefore proper publicity is that which is acknowledged and responsible.

In discussing publicity as applied to Public Service Corporations Mr. Lee speaks straight from the shoulder. "Publicity is distinctly a weapon that cuts

(*Continued on page 29*)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

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* **The Syracuse Dates.** Let *
* every one remember just the dates *
* of our great convention. Saturday, *
* Oct. 17—institute periods. Sun- *
* day, Oct. 18—worship, sermon, Sun- *
* day school, pageant. Monday, *
* Oct. 19, business, addresses. Tues- *
* day, Oct. 20—group conferences, *
* closing platform meeting. *

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REOPEN WITH VIGOR

Do not wait until Rally Day to get the Sunday school at real work. Wise managers will plan to have a full attendance on the very first Sunday after vacation.

We recommend the use of this beautiful card, which is designed to be sent just before reopening to every member of the school. It is lithographed in colors and bears the following message: "Now that vacation is over, we welcome you back to church and Sunday school and hope that you will come every Sunday." There is also space for a brief personal message. The price from the Publishing House is $1.25 per hundred.

By such good advertising we show our members that they are not forgotten during the months of separation. Supplement the cards with telephone calls and face-to-face invitations as far as possible.

* *

FERRY BEACH INSTITUTE

Once again we record a most successful institute at Ferry Beach. One hundred and six people were registered. Growing interest was manifested in real study and preparation for the task of religious education. The majority of the students wanted the credit system and will receive their first year's certificate toward the three years diploma.

In addition to the regular classes many special features contributed to the general interest of the Institute program. On the first Sunday Rev. Harold H. Niles of Denver, Col., spoke on "Universalism and the West." All who heard him were stirred by his appeal for a liberal gospel for the West. One evening Rev. U. S. Milburn, a member of this season's faculty, gave his splendid illustrated lecture on "The Passion Play." Having seen the Passion Play both in 1910 and 1922 he spoke from these vivid experiences.

The annual meeting of the Ferry Beach Park Association attracted the attention of all because of the forward-looking plans for general improvements. Every institute attendant wants Ferry Beach to be an even larger influence than at present and should gladly support the Association in its plans.

Space does not permit adequate mention of the many activities of the week—camp-fires on the beach, the annual "stunt night" at the pavilion, and the altogether enjoyable Minstrel Show which has become a regular feature of the institute program. This year the proceeds from the show were given to the Ferry Beach Park Association to be used as the nucleus of a fund for the purchase of a stereopticon.

The institute program closed Saturday morning with a brief but impressive consecration service for church school workers.

To Mr. Carl A. Hempel, dean of the institute, teacher of Church School Administration, director of recreation, and general organizer, we would say:

"We liked your Institute. You did a good job."

M. F. S.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

A BEQUEST

It is with appreciation that the Women's National Missionary Association acknowledges the receipt of $1,000 from the Martha E. Fales estate, of Meriden, Conn.

Bequests left to the Association are placed in the Permanent Fund and only the income used to carry on the work. By this means a splendid foundation is being laid by friends whose desire has been to see the work of the W. N. M. A. made permanent. This amount places the Permanent Fund over $46,000. To provide for an adequate income for administration work a Permanent Fund of $150,000 is needed.

* *

BOOKS NEEDED

"The Good Will Library" in Clinton, N. C., is rendering a real service to that community, and they need more good books, some on science, books suitable for the eighth grade scholars to read and understand, on astronomy, biology, geology, zoology, etc.

Bibles are always useful. Recent concordances by liberal authors, or other publications of such men as Dr. Fosdick, would be helpful. Good papers and magazines for *children* will be acceptable. *Do not* send popular magazines and old time Sunday school books; they are not called for, and they take up too much room.

* *

BOOKS AND PICTURES FOR JAPAN

Mrs. Cary writes that the hymn books sent by Ohio as well as those from Pennsylvania have been received and she has supplied the Blackmer Home and Mission House in Shizuoka, and they are enjoying them all the time.

There is another thing she needs very much in teaching the little children, that is books of motion, songs and games in simple English. Also good-sized pictures of animals and other things to help in teaching English to beginners.

Some colored Perry Picture bird pictures would be most acceptable. Mrs. Cary is teaching almost entirely without an interpreter, so she needs all kinds of illustrative material for the children who are just beginning.

* *

STARTS FUND FOR MOUNTAIN KINDERGARTEN

The National Y. P. C. U. have contributed $50 to start a permanent fund, the income to be used for the kindergarten at Inman's Chapel. This is a splendid thing for the young people to start. The kindergarten each year records a larger number, which means more equipment, more workers and more funds to carry on the work.

Who would like to add to this fund? Let our slogan be,

"Help It Grow!"

* *

PROGRESS ON THE "MANSE"

Early in May, rocks were gathered from Pigeon River, which is near Inman's Chapel, and these were used for the foundation of the "Manse," the well was also dug and the pump set and they have fine water.

The timber has been cut and hauled to the mill and the lumber is all ready. Miss Powell writes, "The date of beginning work on the house proper is set for August 10."

* *

PEORIA, ILL.

On July 10 the ladies of the Missionary Society gave a picnic at one of our parks. While there, Miss M. Agnes Hathaway, who was the guest of honor, gave a very pleasing and interesting talk about the Japanese people whom she loves so well.

We were much elated over the success of the event, fifty-one adults besides the children being in attendance. Many remarked that never had any one spoken before the Association who had caused the people to be so much interested in the work as she did.

C. K. Meyer.

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Miss M. Agnes Hathaway's address is 137 Gibson St., Canandaigua, N. Y.

Among Our Churches

Church News and Interests

PERSONAL

Rev. Roderick J. Mooney, D. D., of Fairfield, Maine, and Mrs. Mooney have been on a visit to former parishioners at Wellfleet, Sandwich and New Bedford, Mass. They were at Universalist Headquarters Aug. 19.

During their eastern trip Rev. and Mrs. Harold H. Niles were the guests for dinner and the evening of Mr. and Mrs. Frank W. Stearns at Red Gables, Swampscott. When Mr. Niles preached at Nottingham, N. H., on Sunday morning, Aug. 16, seventy-five of his old parishioners and friends in Concord drove over to hear him.

Rev. Rufus H. Dix of Cleveland, Ohio, called at Headquarters Aug. 22. He brought good news from his church, reporting that a debt of $8,000, which had burdened them for years, had been paid recently.

Rev. William D. Veazie of Weymouth, Mass., is winning high praise throughout his community for his effective support of the Community House idea.

Rev. G. H. Ashworth of Lansing, Mich., has been confined to his bed since last April with heart trouble, and will probably not be able to resume his activities for two or three months yet.

Mrs. Clara A. Meyer of Peoria, Ill., visited Headquarters on Aug. 20.

Rev. Henry B. Taylor, D. D., of Meriden is passing the summer at Marion, Mass. He was a visitor at Headquarters Aug. 20.

Rev. W. G. Price, Mrs. Price, and Mr. and Mrs. Lee Merrill and children are on a motor camping trip in New England and called at Headquarters Aug. 20.

Illinois

Rose Hill.—Rev. William David Harrington, pastor. On Thursday night, Aug. 20, we closed a two weeks series of meetings here conducted by the pastor, with nine additions to the church. Mr. Harrington, pastor of this church and at Waltonville, where he lives, did all the preaching, the meeting starting with Saturday night, Aug. 9, and closing just in time for the meeting of the Lower Wabash Association at Beecher City, Aug. 20-23.

Stockton.—Rev. J. L. Everton, pastor. On June 7 Mr. Everton gave an address before the Woodmen at the cemetery. The heat was intense and on reaching home he collapsed and has been confined to his home ever since. Mrs. Everton with admirable courage has carried the pulpit work since, beside the care of her husband. The church was closed through July and August, and Mrs. Everton is making slow but steady recovery. Mrs. Joe Schap, organist and Sunday school director, and Mr. Will Oliver, a faithful worker, have both been at hospitals for treatment. In spite of these troubles sixty-four were present at Sunday school Aug. 9.

Hoopeston.—Rev. C. A. Polson, pastor. The Hoopeston church has received the gift of a $10,000 set of Deagan Tower Chimes in memory of the late ex-Mayor J. S. McFerren and his wife. The donors are Mayor Donald J. McFerren and his brother, William McFerren. Mr. and Mrs. McFerren were pioneer citizens of Hoopeston and their lives were inseparably linked with the founding and growth of the city. One of the outstanding features of these chimes is the method of playing them. There is no tugging on ropes. A small keyboard that looks exactly like a small section of the organ keyboard itself is placed alongside the organ console and with the aid of electricity, the heavy plungers of the actions (there is one for each chime) are propelled forward with lightning like rapidity as the corresponding keys of the keyboard are depressed. There is a clock attachment with these chimes that will sound the quarter, half and full hour throughout the day and night.

Indiana

Oaklandon.—The Oaklandon church, which was burned last February, has now been rebuilt and dedication services are to be held on Sunday, Sept. 20. Sunday school was held in the church Sunday, Aug. 16, for the first time and there was an attendance of 182. Rev. Fred Line begins his pastorate in this church on Sept. 1.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,798
Cordele, Ga.	1
Winder, Ga.	16
Canon, Ga.	1
Rose Hill, Ill.	9
Total	1,825

* *

CHRISTENINGS

Previously reported, 723. Henderson, N. Y., 3. Total, 726.

* *

EXCEPTIONAL OFFER TO ORGANISTS

A comprehensive survey of organ playing in its many phases, including church service playing and recital preparation, is offered for the coming season by the chamberlain of New York City, the Hon. Philip Berolzheimer and Mrs. Berolzheimer.

Four free scholarships for one year are offered at the Guilmant Organ School to young men and women of talent and ability, eighteen years of age and over, for organ study under Dr. William C. Carl, Chevalier of the Legion of Honor, and director of the Guilmant School, and playing membership in the Master Class which he conducts each week. The art of organ teaching and choir conducting are included in this offer.

Each student must give a demonstration lesson in teaching, and personally conduct a composition in the presence of the other students during the course of the season. The list of applicants closes Sept. 20.

For full particulars regarding application and requirements, address Registrar, Guilmant Organ School, 17 East Eleventh St., New York.

* *

THE BIRTHDAY PARTY AT MURRAY GROVE

Murray Grove has its birthday party every year. This is a great event and one to which people travel many miles. This year the collection netted over $147 and the fun could not be measured in dollars. The play "Sauce for the Goslings" was produced. The artists were such able ones that a rehearsal was unnecessary. At such a party one begins to realize how much talent there is at hand. Original poems were also read, inspired by an automobile trip on which two blow-outs and three flat tires were enjoyed. So excellently are people entertained at Murray Grove that two gentlemen, who came to spend one night, could hardly tear themselves away at the end of a week. Come and see if you are thus affected.

* *

SOUTH STRAFFORD, VT.

The Universalist church at South Strafford, Vt., is one of the oldest and most historic in the denomination. For a number of years, on the last Sunday in August a special service is held which has become not only an Old Home Day for the church but for the town, the other churches closing on this day. This year on Aug. 30, at 10.30, a service will be held in memory of those who before or at the time of their death remembered their church by gifts of money. In connection with the service a bronze tablet, with the names of the donors, will be unveiled. The names recorded are Jonathan and Lydia Rich, April 18, 1847, Nov. 25, 1859; Capt. Joseph Barrett, April 9, 1849; Jedediah H. Harris, April 1, 1856; Capt. Chase Dow, Jan. 1, 1870; Capt. John Burnham, April 1, 1874; Col. Curtis S. Barrett, May 1, 1909, June 1, 1910, June 1, 1913. The church is also enriched by the gifts of the Festival Workers, Feb. 12, 1872, Feb. 12, 1874, but the names are unknown and not recorded on the tablet.

The tablet will be unveiled by Mrs.

Carrie D. Sanborn and Mrs. Nellie Chaffee, granddaughters of Capt. Seth Dow. The music will be under direction of Mrs. Harry F. Fister, and the Temple Male Quartette of Claremont, N. H., will sing.

Rev. Harry F. Fister will make the address, with visiting clergymen assisting in the service.

The larger part of the early gifts was lost forty years ago by the failure of a savings bank, but under the careful management of Mr. James O. Kendall of West Lebanon, N. H., who has been treasurer for a number of years, the funds have all been restored to their original amounts, with a surplus to supply any further loss. The funds are now invested in United States Government bonds. Many of these funds were given for special purposes, including not only the church, but various activities of the town, especially the cemetery at the entrance of which the church building stands.

This church was organized in 1798 and was the first church in town to settle a pastor, 1799. It caused the town to build a meeting-house in 1799, which was used in common with other churches until the church moved to its present location in 1833.

In 1802 a General Conference was held with this church, at which a creed for the denomination was proposed, but it was considered a matter of such consequence that action was posponed for a year, and the creed was adopted next year at Winchester, N. H.

General Conferences were held with the church, many miles from a railroad, in 1802, 1823, 1833. Many State Conventions have been held here and other meetings of great importance.

The church has had some of the well known ministers of the denomination as its pastors, and has produced some of the great men and women of the country.

South Stafford is now only a village of fifty souls, but the people come from long distances to attend the services, and travelers go out of their way to see the beautiful country church and the surrounding cemetery.

Rev. Harry F. Fister of Milford, Mass., has been pastor of the church for a great many years, preaching in the summer and making occasional visits during the rest of the year.

* *

MEMORIAL TO FRANK L. BARNES

The officers of the Universalist church and society of Waltham, Mass., have drawn up and placed on record a memorial to Frank Lawrence Barnes, who met an untimely death from heart disease on July 11, 1925.

He was senior deacon of this church, with a long and honorable record; for many years a trustee of the society, being chairman of the board; and for a full generation the superintendent of the church school. He was "beloved and respected by every one," says the memorial, "a man among men; a business man of sound principles; lavish of his time and strength in public service, and in all good works; a generous and constant supporter of the church in all its activities, high in its counsels, and a leader in its every forward movement. Willing and helpful in every time of need, he had endeared himself to all who came in contact with him; companionable with his associates, he always brought with him cheer and good will. He was unusually fond of children and dearly beloved by them."

* *

BOOK REVIEWS

(Continued from page 26)

both ways," he says, "and unless a man is willing to tell everything openly, he had better not 'monkey' with publicity. If his desire is simply to avail himself of publicity where it benefits him, and to get behind the curtain when he does not want publicity, my advice is to let it alone." And he explains further, "I believe in telling your story to the public. If you go direct to the people and get the people to agree with you, you can be sure that ultimately legislatures, commissions, and everybody else must give way in your favor. . . . Let the people know, and if you are right you will win."

"Publicity" is a clear and forceful little book and should be read in all newspaper offices and in the publicity department of every business house. It will help to establish a saner viewpoint of this whole much-discussed subject.

D. H.

Notices

OFFICIAL CALL

The thirteenth annual convention of the General Sunday School Association of the Universalist Church will be held at Syracuse, New York, on Monday, Oct. 19, beginning at 10 o'clock. Officers will be elected and important policies will be determined. In connection with this gathering devotional and educational meetings will be held, commencing on Saturday morning, Oct. 17, and closing on Tuesday evening, Oct. 20.

Carl A. Hempel, Secretary.

* *

UNIVERSALIST GENERAL CONVENTION

Syracuse, New York, Oct. 21-25, 1925

The biennial session of the Universalist General Convention will be held in the First Universalist Church, Syracuse, New York, beginning Wednesday, October 21, 1925, for the receiving of reports and the transaction of such business as may legally come before the Convention.

Roger F. Etz, Secretary.

* *

HOTELS AT SYRACUSE

With the publication of the list of hotels offered by the Convention Committee for the General Convention at Syracuse, our people will begin to move actively in the matter.

Three other conventions will be in Syracuse at the same time. It therefore is important for delegates to make reservations.

Syracuse Hotels

Hotel Syracuse. Shower bath, single, $3; double, $4. Tub bath, single, $4; double, $5.

The Onondaga. Without bath, single, $2; double, $3.50. With bath, single, $3; double, $5.

The Yates. Without bath, single, $2; double, $3.50. With bath, single, $2.75; double, $4.

Hotel Truax. Without bath, single, $2; double, $3. With bath, single, $3; double, $4.

The Mizpah. Without bath, single, $1.50 up; double, $2.75 up. With bath, single, $2.50; double, $4 up.

The New Jefferson. Without bath, single, $2; double, $3. With bath, single, $2.50; double, $4.

Hotel Seymour. Without bath, single, $1.50; double, $2.50. With bath, single, $2.50; double, $3.50.

New Hotel Winchester. Without bath, single, $1.50; double, $2.50 up. With bath, single, $2.50; double, $4.

Hotel Howard. Without bath, single, $1.50; double, $2. With bath, single, $2; double, $3.50.

Empire Hotel. One dollar and a quarter per person, per night. Accommodations for 150.

Hotel St. Cloud. Without bath, single, $1.50 up; double, $3. With bath, single, $2.50; double, $4.

Y. M. C. A. $1.25, $1.50 per day per person. Double rooms, $2.50.

Y. W. C. A. $1.50 per night. $10 per week (single). $1.25 per night. $8 per week (double).

The LaFayette. $1.50 per person. Double room, $2, $3.50.

The Wolcott. $2 per person. Double room, $3.

The above list of hotels represents nearly three thousand rooms. The first seven represent two thousand rooms, and all are within four blocks of the First Universalist Church. The whole fifteen hotels are within six blocks of the church. Convention headquarters will be at the church. The best service will be rendered if all hotel reservations are made through our committee. Syracuse is a convention city. October is a convention month. Reservations should be made as soon as possible in order to insure comfort. Address all communications to

Hotel Committee,
First Universalist Church,
Syracuse, New York.

We are thoroughly organized, and if those who write for reservations will be *specific* and *accurate* our committee will attend to the rest of the necessary details.

* *

SUNDAY SCHOOL INSTITUTES FOR 1925

Murray Grove, N, J., Aug. 30-Sept. 5.
Syracuse, N, Y., Oct. 17-20.

General Sunday School Association.
176 *Newbury St., Boston.*

* *

UNIVERSALIST CONVENTIONS—SYRACUSE, NEW YORK

October 17-25, 1925

Reduced Railroad Fares:

The railroads have granted a reduced rate of one and one-half fares for the round-trip to the Conventions at Syracuse, provided at least 250 certificates are turned in to the Transportation Agent at Syracuse.

Below is given a list of fares one-way and round-trip at the reduced rate:

	Single Trip	Round Trip
Denver, Colo.	$61.46	$92.19
Omaha, Neb.	42.11	63.17
Minneapolis, Minn.	38.64	58.26
Detroit, Mich.	14.37	21.56
Cleveland, Ohio	11.93	17.90
Cincinnati, Ohio	21.08	31.62
New York, N. Y.	10.45	16.68
Boston, Mass.	12.55	18.83
Portland, Me.	16.47	24.71
Chicago, Ill., via N. Y. C.	24.18	36.27
Philadelphia, Pa., via P. & R. through Bethlehem or Lehigh Valley through Auburn	11.11	16.67
Philadelphia, Pa., via New York City, and N. Y. C. R. R.	14.64	21.96
Washington, D. C., via Auburn or Canandaigua	14.34	21.51
Washington, D. C., via New York City and N. Y. C.	18.59	27.85
Atlanta, Ga., via Cincinnati and N. Y. C. lines	36.05	54.08

Rates from places not listed may be obtained from the local ticket agent.

Be sure to ask for *Certificate* to the Universalist

General Convention when buying your ticket to Syracuse or you can not get the reduced fare. Further information regarding the Certificate Plan may be secured by writing to Rev. L. Ward Brigham, D. D., Transportation Agent, 6010 Dorchester Avenue, Chicago, Illinois, or Rev. Roger F. Etz, Secretary, 176 Newbury Street, Boston, Mass.

* *

OFFICIAL CALL

The forty-fifth Convention of the Women's National Missionary Association will be held in the First Universalist Church in Syracuse, N. Y., on Wednesday, Oct. 21, 1925, for the receiving of reports for the two years past, the election of officers and the transaction of such other business as may legally come before it.

Mrs. W. R. Corlett,
Recording Secretary.

* *

MINNESOTA STATE CONVENTION

The sixtieth annual session of the Universalist Convention of Minnesota, together with its auxiliary bodies, will be held at Anoka, Minn., Oct. 7 to 11 inclusive. for the election of officers, reports of committees and any such other business as may rightfully come before the Convention.

Thomas J. Farmer, Secretary.

* *

NOTICE

Women's National Missionary Association

The Corresponding Secretary's books must close Sept. 1, in order to have the accounts ready for the auditor on the 15th. Kindly see that all contributions are sent not later than above date.

But four Questionnaire Blanks have been returned to date. The National Chairmen of Departments can not make a complete report unless the blanks are returned properly filled out. In justice to your state work and the National Association please see that the blanks are sent in.

Susan S. Bishop, Corresponding Secretary.

* *

VISITATION DAYS IN MAINE

August 30

West Sumner, 10.30 a. m. Speaker, Rev. Chester Gore Miller. Take road leading east from Trap Corner on Portland-Bethel State Road, to West Sumner village.

Greenville, 2 p. m. Speaker, Dr. Ashley A. Smith. Chapel on road between Greenville and Greenville Junction, near center of former village. Picnic lunch at one o'clock.

* *

MURRAY GROVE ASSOCIATION

39th Annual Session, July 18–Sept. 7

Resident pastor, Rev. Helene Ulrich.

Reservations in charge of Miss Mary Gabell 4729 Hazel avenue, Philadelphia. After July 15, Forked River, P. O., New Jersey.

The preachers at the Sunday morning services are as follows:

August 30, Rev. J. M. Atwood, D. D.

September 6, Rev. Hal T. Kearns and Rev. G. H. Welch.

Services every Friday evening in the Waretown church.

The week beginning Aug. 24, Women's Missionary Institute. Faculty: Mrs. Milo G. Folsom and Miss Jennie Lois Ellis.

The week beginning Aug. 31, Sunday School Institute. Faculty: Prof. Bruce W. Brotherston, Rev. John Murray Atwood, D. D., Rev. A. Gertrude Earle, Mrs. Janet H. Blackford.

Sept. 5 to 7 inclusive, Young People's Christian Union Institute. Faculty: Rev. Hal T. Kearns and Miss Ruth Owens.

There will be ample opportunity for rest and general recreation, including tennis, croquet, bathing and sailing.

* *

MAINE UNIVERSALIST CONVENTION

The ninety-seventh annual session of the Maine Universalist Convention will be held in the First Universalist Church, Bangor, beginning on Tuesday morning, Sept. 22, 1925, and continuing through the following day. The State Sunday School Association will hold its Convention and conferences beginning Monday afternoon, Sept. 21, at 2 p. m. The sessions of the Women's Missionary Association will be held on Tuesday afternoon.

The session of the Maine Universalist Convention is held for the purposes of hearing reports, electing officers for the ensuing year, and transacting such other business as may legally come before it.

All are asked to note the change in place of meeting.

Stanley Manning, Secretary.

* *

ALABAMA UNIVERSALIST CONVENTION

The Alabama Universalist Convention will meet at Camp Hill, Ala., in accordance with the order of the Board of Trustees, Nov. 12, 13, 14, 15, for the transaction of such business as may be brought before it.

Jas. L. Miller, Secretary.

* *

NEW YORK STATE CONVENTION

The 100th annual session of the New York State Convention of Universalists will be held in Little Falls, N. Y., Oct. 6, 7, 8, 1925, for the transaction of such business as may legally come before this body.

G. D. Walker, Secretary.

* *

ONTARIO FELLOWSHIP COMMITTEE

Transferred by letter, Rev. Donald M. Flower to Vermont and Province of Quebec Convention.

Received by letter, Rev. Edward M. Minor from Illinois Convention.

Nora P. Bruner, Secretary.

* *

ANOTHER PRIZE ESSAY CONTEST

The Religious Education Association at its recent Convention in Milwaukee resolved to announce another prize essay contest for pupils of high school age. The committee in charge has prepared the following rules and suggestions:

1. The topic for discussion in the essay is "How may young people be best educated religiously for participation in world affairs?"

2. Three prizes of $50, $25 and $10 are offered for the best papers submitted.

3. The prizes are to be awarded to groups of high school age—not to individuals. Five or more persons working together will be considered a "group."

4. The committee suggests that the reports be formulated through Sunday school class discussion, Young People's Society meetings, or other group study.

5. The maximum length of the essay is 2,500 words.

6. All papers must be in the office of the Religious Education Association by March 1, 1926.

7. All essays are to be unsigned, but accompanied by a letter giving the name and address of the group.

8. The judges are to be a minister, a lady teacher, and a business man.

9. The Religious Education Association invites correspondence concerning the contest. Address 308 North Michigan Avenue, Chicago.

Obituary

Joseph H. Norris

Joseph H. Norris of Waltonville, Ill., died at his home Aug. 10, 1925. He was in his forty-eighth year.

Dec. 15, 1901, Mr. Norris married Miss Myrtie Dodds, of Mt. Vernon, Ill., who survives him, together with six children. Mr. Norris's parents, Mr. and Mrs. Harrison Norris, a brother, Stanley Norris, and a sister, Mrs. G. W. Ragland, also survive him.

Mr. Norris was a successful farmer, and a highly respected citizen. He was a loyal member of the Universalist church, and deeply interested in its welfare.

Funeral services were conducted by his pastor, Rev. W. D. Harrington.

B. F. Simmons

Mr. B. F. Simmons of Stockton, Ill., died Aug. 7, at Rochester, Minn. He had been at the hospital there since May 31, for treatment. Mrs. Simmons and their three children were with him through these days of severe suffering and trial.

The body was taken back to Stockton for burial on Sunday, Aug. 9, the service being conducted by Rev. Noble McLaughlin of Monroe, as the pastor, Mr. Everton, was ill.

The loss to the home and to Stockton and to our whole church is irreparable. Mr. Simmons was a clean, strong man highly respected and loved by all who knew him. Besides his generous care for the local church, he was interested in all worthy causes, and his excellent judgment and common sense made him invaluable everywhere in counsel. For many years he was a trustee of Lombard College of notable service. He was one of our really great laymen, who will always be remembered with gratitude.

L. B. Fisher.

Mrs. Minnie S. Etter

Minnie S. Clodfelter, daughter of Mathias and Mary M. Clodfelter, was born April 1, 1856, in Montgomery county, Indiana. She spent her early life on the farm, receiving her education in the county schools, Alamo Academy, and finished with a course in Valparaiso University. She began teaching school when only sixteen years of age. She devoted many years to this profession, teaching in various schools in her home county, always establishing a deep attachment between herself and her pupils and leaving lasting and valuable impressions in their lives.

On September 23, 1877, she was married to Jacob R. Etter, a practising physician at New Ross, Ind. They lived there until 1885, when they removed to Crawfordsville, where they maintained their residence until Dr. Etter's death, May 23, 1924.

Mrs. Etter is survived by a daughter, Mrs. Harry Flanningam, living near Crawfordsville, a son, Morris C. Etter, a railroad engineer, living at Lafayette, four grandchildren and two sisters, Mrs. T. E. Ballard and Mrs. Emerson E. Ballard of Crawfordsville, the remaining members of a family of thirteen children.

Mrs. Etter was a devoted member of the Universalist church, and the funeral services were conducted by Rev. R. S. Kellerman, of Hop Bottom, Penn.

WANTED

An engraving of Rev. George de Benneville and one of Rev. Abel C. Thomas, book size. Also a copy of the life of Rev. John Murray, edition of 1896. Address Dr. Henry N. Dodge, Morristown, N. J., stating price.

A Universalist Martyr-Saint

Handicapped. The Life-Story of Frederick A. Bisbee. *By Dorothy Hall, with the collaboration of Frank Oliver Hall. Boston: Universalist Publishing House. Price* $2.00.

The moving history of a minister who, though badly disabled by physical disabilities, nevertheless won out. A book rich in inspiration for all who find themselves handicapped in the battle of life. On the martyr-roll of the Universalist communion of saints, the name of Frederick Bisbee deserves a conspicuous place. A lifelong sufferer, seldom free from bodily pain, in spite of burdens which would have defeated most men, he conquered his obstacles, turned defeat to victory, lived a life rich in usefulness and an abounding spirit of good cheer. As boy, theological student, minister, and editor, his dominant qualities were courage, good humor, sympathy, open-mindedness, a spiritual faith radiant, progressive, clear-sighted. To the narrative of his career are added tributes from many of his brothers in arms, together with a collection of his own writings. The resulting volume is impressive out of all proportion to its size.

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Jan26 Rev.Charles Wendte The Uni.Schfor the Ministry

Crackling

"My boy has a camera and a radio set, and goes to the movies three times a week."

"Well, Jim, when we consider what it takes to amuse the youngsters of to-day, I often wonder how the deuce we kids were ever able to get a thrill by looking into a kaleidoscope."—*Boston Transcript.*

* *

If President Coolidge really enjoys watching people work, we shouldn't think he would get any pleasure out of observing the movements of some of the many Government employees.—*Memphis Commercial Appeal.*

* *

A woman patient in a London insane asylum has written a number of brilliant short stories soon to be published. At times she is said to be perfectly sane and at other times hopelessly mad. We often have suspected that about all brilliant authors.—*Pittsburgh Gazette-Times.*

* *

She: "And don't you think, Mr. Brown, the most successful marriages are those of opposites?"

Mr. Brown: "Well, yes, I suppose you're right. I'm looking for a girl with money!"—*Glasgow Bulletin.*

* *

Hix: "As I was sitting in a crowded car this evening, an old lady entered."

Wix: "And you got up and gave her your seat?"

Hix: "No, another man got ahead of me. But I had to wait for him nearly five minutes."—*Boston Transcript.*

* *

"Wotcha doing?"

"Learning the drug business."

"It must be highly technical."

"Yes, it is. I'm learning to compound stews and assemble sandwiches."—*Louisville Courier-Journal.*

* *

Police Sergeant: "Is the man dangerously wounded?"

Patrolman: "Two of the wounds are fatal, but the other one isn't so bad."—*Police Magazine.*

* *

Mistress: "You can have this hat, Reynolds. I shall not wear it again."

Her Maid: "That is kind of you, mum. It's the very one my young man likes me in best!"—*Pearson's Weekly.*

* *

She: "No, John, I can never marry you. We have nothing in common."

He (with some spirit): "No, you are mistaken; I think that you are beautiful and you certainly concur in that opinion."—*Texas Ranger.*

* *

Purchaser: "What is the charge for this battery?"

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